THE

MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus.*

A State without the means of change is without the means of conservation.—*Edmund Burke.*

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THE WHEAT AND THE TARES IN GROUP MOVEMENTS.*

Mrs. Strachey's book is intended as a sort of warning to the Groups. At the same time it helps us to realise what may be said on both sides. I think that Dr. Henson is too rigorous and unsympathetic in his criticisms; on the other hand, perhaps some who write in praise of the Groups overlook some impressive drawbacks.

The really striking feature of the modern Groups is not their aggressiveness nor their self-confidence: these qualities will mark all determined advocates of reform, and these qualities die away when they have found their true place in the world's activities. But a better test is that propounded by the Master himself: 'By their fruits ye shall know them.' The claim of the Groups rests upon the results which they have actually achieved in America and in Europe. More especially in South Africa, as we are told by competent authorities, they have been able to produce a distinct revival in religion, and even—this is very noteworthy—to bring together British and Dutch in the unity of a religious enthusiasm which has done much to obliterate long-seated hostilities and to turn the edge of racial antagonisms. A similar testimony reaches us from Canada. We are thus com-

* *Group Movements of the Past and Experiments in Guidance.* By Ray Strachey. With an Introduction by the Bishop of Durham. (Faber & Faber. 1934. Price 5/-.)

pelled to regard them seriously and in a sympathetic frame of mind.

Two words are very prominent in their language, *guidance* and *sharing*. They trust earnestly in Divine guidance, and are anxious to spread the results of that guidance over as large a field as possible. In the present review I say nothing about sharing, a thing to which few would object; but I examine the other process, *guidance*, which after all gives the key of their position.

If we take the view that all goodness in action lies in conformity to the will of God, how are we to discover that will? It is obviously a problem of very great depth and intricacy which lies, in fact, at the root of all religion. It is difficult or impossible to find a solution which will be universally applicable. The solution accepted by the Groups is individual and personal. The Churches have another way of approach: they depend less on personal experience and rely more on authority. They will more readily attract Christians of less will-power and less originality: but they avoid the great perils of subjectivity. The searching criticism of Mrs. Eddy and the Christian Scientists which has been published by Mr. Fisher moves on the same lines as that of Dr. Henson in this book, and hardly admits of a direct reply. But it also, I think, is unsatisfactory because not sympathetic. Mrs. Eddy could not have attained to her astonishing success unless she had dwelt on real religious phenomena. Goethe has established for all time the view that criticism must mingle appreciation with destruction.

The ways of the Groups are, as I think, not essentially different from those of other missionary bodies. But their great merit is that they have seen the hollowness of ordinary bourgeois society and called it to repentance. They have shown that Christianity, even enthusiastic Christianity, is not irreconcilable with life in the twentieth century in the middle and upper classes. The Quakers, in their quiet way, had already shown this; but they had not conducted missions nor addressed large gatherings.

There is undeniably danger in surrender to spiritual influence, however genuine. The greatest saints have never been able to accept without criticism monitions which come to them; they lead usually to good, but may lead another way. They must be carefully regarded with prayer and with wisdom.

All through the history of Christianity, so far as I have studied it, one finds men and women anxious to follow the will of God: but few of them seem to have really fully succeeded. I do not venture to judge them. But certainly there is much in temperament. Some people are naturally emotional and impulsive: such may go far astray in their search for God, but, on the other hand, have a stronger faculty for saintliness. The mass of mankind, and especially of educated men, need to form plans, and to make of their lives not a series of impulses, but a continued reasonable course. They have need, not only of impulse, but of reflection and wisdom. It is their business, so far as they can, to make their life into a consistent whole. And, generally speaking, they may succeed in a certain degree. Circumstances may closely limit the extent of this wise guidance of life. And there will be times when the rule and guidance of life may seem to be taken out of our hands by a great spiritual influence. But a life even of moderate wisdom will be better and more consistent than one which depends only on the following of impulse, however good such impulses be. Nothing comes out in history more clearly than the frequency with which noble impulse is perverted and misled by impulse of a very different character. From this point of view it would seem that there is a great danger that consistency in life and persistency in purpose may be obscured by even a close and conscientious acceptance of guidance, if guidance have to do with impulses as they arise. For a life should be rather a steady and continuous course than a series of efforts. General Smuts has called attention to what he calls holism—should it not be wholism?—the perception that in every living thing the whole is not a mere summary of parts, but something greater in which the parts are absorbed. This is the case even in so unstable a matter as religion. Even a dullard must form his thoughts into a kind of construction, no part of which can be built or moved without affecting all the rest. 'A man convinced against his will is of the same opinion still.' And that is perfectly natural, since opinions are not like counters, which can be set side by side without any bond of cohesion, but like bricks in an edifice, not one of which can be taken away without risk to the whole.

A feeling or emotion is still more an affection of the person-

ality; still more, because we can live and act even if our minds be hazy and inconsistent, but not when emotions pull us in different directions. Emotions are jealous things, and we cannot be happy unless there is a balance among them and some preponderate over others. To quench an emotion is a more serious thing than to change an opinion.

It is in practical life, in action, that the force of personality is most marked. For in action one course must be definitely preferred to another, and we cannot remain in an undecided condition, merely thinking that one course is rather better than another, but we must choose one and utterly refuse another. Thus while thought is always relative, and emotion always personal, action pertains always to the realm of the absolute. Its poles are not different degrees of probability, but right and wrong, Heaven and Hell. Whereas our thought is only our judgment between possibilities, which may be the best we can attain to, and in which we may in many cases find a compromise, our actions form habits which are in fact the manifestation of ourselves in the world of sense.

If this be so, then it is evident that any external guidance of our lives must less be looked for in the successive events of everyday life, and more in the contact of our personalities with the Divine power which rules in the world of spirit and usually appears to us as a tendency rather than as an imperative. To follow impulses which rise within us may often be right, but everything clearly depends on the kind of impulses and their source. There is need of great caution and constant checking. In particular, the ultimate needs of our nature, the desire of self-expression and the attractions of sex, are apt to be very powerful within us, and may carry us away almost without our conscious agreement. Their roots are entwined with the ultimate roots of the will. They have grown with our growth and strengthened with our strength.

So far as they deal with a complete change of direction of life, with what is called conversion, I think that the Groups are fully justified. But here, obviously, they are less original. For conversion is one of the most constant features of Christianity. In the early days of Christianity, and in all mission work, conversion is what the teacher thinks most of. He wants to break

through the crust of ordinary existence, to produce a new orientation, to startle and waylay. In the work of missionaries, in the proceedings of the Salvation Army, in the rise of the societies of Friars in the Middle Ages, conversion is a most prominent feature. There is, especially in America, a great output of books on the subject; and writers like William James and Starbuck have dealt fully with it on the side of Christian religious psychology. On this side the Groups proceed on a well-worn path. But when we come, not to a change in the direction of life, but to its unification and sublimation, it would seem that impulses are less dominant and thought more important. Here an appeal to the history of illumination and inspiration becomes of great value, and Dr. Henson and Mrs. Strachey have done a good work in showing us to what great illusions and impostures supposed inspirations have led in the past, more especially in America, where subjectivity in religion has had freer course than it has with us. In Mrs. Strachey's book there passes before us a dismal succession of worthless pretenders. All of them would be condemned if men adhered to the sensible advice in the *Didache*, to listen to no religious leader unless he had the behaviour of the Lord and abstained from asking for money. The desire of money has been a constant feature of evangelist movements in America; and when it appears it at once justifies the strongest suspicion.

Mrs. Strachey's book is put forward by Dr. Henson as a caution against the besetting sins of the Groups, their self-confidence, their rejection of authority, their subjectivity. And in this aspect the book is valuable. But there are limits to its value. It consists mainly of a contemporary account by Mrs. Pearsall Smith, Mrs. Strachey's grandmother, of the activities of the successive leaders of religious enthusiasm in the nineteenth century, of the Perfectionists of *Oneida*, the House of David, and in particular of those strange beings, Thomas Harris and Laurence Oliphant. But the book does not work steadily to its natural termination, the unveiling of imposture and the complete disillusionment of Mrs. Pearsall Smith. For the fact is that, in spite of her surroundings of greed, of credulity and imposture, Mrs. Smith was never entirely disillusioned. So great was her enthusiasm for Divine guidance, and so thorough her belief in its

possibility, that she could never cease to ensue it, and to follow in hopefulness and faith every fresh glimmering to the very end of her life. Divine guidance, she was sure, was possible and actual, a fact not an imagination; and however false and debased might be those who claimed it, they were not to be discarded without a most careful examination.

The great Churches, of course, would not tolerate such claimants of divine influence; but a Quaker — for such Mrs. Smith really was — was obliged to test every fresh mass of ore in the hope of finding a few grains of gold. Thus I do not think that Dr. Henson's hard criticism really proves his point: a searcher after goodly pearls should never be weary. But the book makes it clear how many misleading lights will always be troubling the real searcher after God. No doubt the Groups would not relish the brigading of them with men whom we should all regard not only as fanatics but as impostors. But they must have the patience to study these unhealthy phenomena and to accept the warning which they give. Here again the ethical test, the test of conduct, is far more satisfactory than any critical or intellectual arguments.

P. GARDNER.

A NORDIC CATHOLICISM.*

Dr. N. P. Williams and Dr. Charles Harris, the editors of *Northern Catholicism*, originally intended that their book should consist of a series of centenary studies by various writers of the history, character and principles of the Anglo-Catholic Movement. The establishment of intercommunion between the Church of England and the Old Catholic Churches of the Continent led them, however, to widen the scope of the book so that it might include a paper on the origin and history of the Old Catholic Church, together with accounts of Catholicizing movements within Protestant Continental Churches. There are also papers on 'Catholic Ideals in the Church of Scotland' and 'Methodism and the Catholic Tradition.'

* *Northern Catholicism, Studies in the Oxford Centenary and Parallel Movements.* Edited by N. P. Williams, D.D., Lady Margaret Professor of Divinity in the University of Oxford, and Charles Harris, D.D. (Published in 1933 by the S.P.C.K. Price 7/6 net.)

Dr. Williams envisages a Northern type of Catholicism 'which is neither Roman nor Byzantine; which is non-Papal, but at the same time specifically Western in its outlook and temper.' It finds its present embodiment in the Anglican Church, which is destined to take the moral and spiritual leadership in a great oecumenical movement which will lead to a third classical presentation of the Catholic Faith by the side of the Latin and Eastern presentations. The natural sphere of this third type of Catholicism is that part of Europe which is inhabited by peoples who are ethnologically Nordic. It is clear that Dr. Williams' vision will not be realized until there has been a revolutionary change in Continental Protestantism, and of this there is as yet little sign in spite of such phenomena as the High Church movements in German Lutheranism and in the Dutch Reformed Church. However, though it remain the construction of its begetter's faith and imagination, it may serve as a mental refuge for the Anglo-Catholic who feels some embarrassment in face of the hard fact that Western Catholicism denies him any place within the Catholic Church.

Dr. C. P. S. Clarke deals with the stage of the Oxford Movement which ended with the secession of Newman. From the beginning it was emphatically a militant movement. If you believe in your cause you must be not only ready but eager to fight for it. Certainly the Tractarian leaders were bold and uncompromising in tactics and in strategy. Dr. Clarke describes the style of Newman's Tracts as 'abrupt, challenging, and provocative,' while Newman himself said that 'he did not mind if they were said to be written in an irritated and irritating manner, so long as they roused attention.'

Dr. Williams says that 'the loss of Newman's commanding genius smote the Movement on its intellectual side with something like paralysis.' Interest now concentrated on ritual and ceremonial, while the working theology of the more advanced section was nothing more than a kind of truncated Romanism. Of this stage Dr. Sparrow Simpson gives an admirable account.

The publication of *Lux Mundi* in 1889 marked a real crisis in the Movement. Though Liberal Catholics are reluctant to admit it, the crisis has not yet passed, and the tension then created is by no means resolved. Liddon's dismay at the new

development was not without justification, and even Dr. Sparrow Simpson, whose sympathies are definitely with the younger school of Anglo-Catholics, says that 'individual members of it allow themselves a speculative liberty which is not without its dangers in creating reaction towards the Fundamentalism from which it desires to deliver the believing mind.' In principle Bishop Gore affirmed his allegiance to the spirit of Modernism when in *The Philosophy of the Good Life* he wrote :

> 'I could never endure to be otherwise than a free-thinker. I mean by that, that whatever obligation I may have inherited or contracted to any traditional system of belief or thought, I could never allow it to blind me to anything which might seem to be truth or to shackle me so that I could not follow the light of reason whithersoever it should lead.'

That he refused to tolerate any doubt of the miraculous Conception or the bodily Resurrection of Christ, or any action inconsistent with the idea of the Apostolic Succession, is symptomatic of the unresolved tension between Tractarian traditionalism and the modern spirit of free enquiry.

In a paper on 'The Theology of the Catholic Revival,' the longest paper in the book, and one of the most significant, Dr. Williams frankly admits that 'the Oxford Movement, and the Catholic Revival which sprang out of it, have made but a comparatively slight contribution to theology in the technical sense, whether systematic or historical,' but he sees grounds for hope that, in a not too distant future, there will be an intellectual efflorescence of the Movement. The task which lies before Anglo-Catholic thinkers is that of dealing with the question of the authority for Catholic truth and the criterion of Catholic truth.

> 'Difficult and subtle though the question of Authority is, and manifold as are the temptations which beset the pastor and teacher to leave it on one side and be guided by purely pragmatic and utilitarian considerations, it is nevertheless true that the *differentia* of "Northern Catholicism" which decisively distinguishes it from Protestantism, both "Liberal" and "Orthodox," as well as from both Latin and Byzantine Catholicism, is its conception of the nature, scope, and seat of doctrinal authority.'

He defines 'authority' as 'the capacity, or the qualification, for imparting reliable information about God, His being, operations, and will for man.'

Laying aside for the moment his robe as prophet of Northern Catholicism, Dr. Williams assumes the rôle of an educated and

intelligent Japanese gentleman who, knowing nothing about God, sets out on the adventure of religious enquiry. Under the guidance of such thinkers as Eddington and Jeans, he reaches the conviction that there is a God. He now goes on to enquire as to the character of God and the nature of His attitude to men :

> 'It will probably not take me long,' says Dr. Williams, 'to decide that, if God has given the information about Himself which I desire, it is in Christianity that it is to be found; even though God may have spoken "by divers portions and in divers manners" through Moses and Sakgamuni and Zarathusthra, He has evidently spoken in fullest measure through Jesus Christ, whom accordingly I recognize as God's unique Messenger to man, endowed with supreme "authority" to impart information about God and the Will of God (though this recognition does not *at this stage* involve the admission of the personal Deity of Jesus).'

So the second step is taken on the road of enquiry. But what Dr. Williams omits to tell us is *why* his Japanese gentleman accepts the authority of Christ. It is just here that the crux of any philosophy of authority lies. It is quite inadequate to state that the decision probably does not take long. It is illegitimate to evade the crucial point by a casual 'evidently.' Probably, seeing that he is described as both educated and intelligent, the acceptance by the hypothetical Japanese enquirer of the authority of Christ is based on his moral consciousness and his rational judgment, or, in other words, on his share of that light 'which lighteth every man coming into the world.' Whether or not this be so, the character of authority is clearly conditioned by the grounds on which it is accepted. Otherwise the believer would be in constant danger of sawing through the branch on which he is sitting. Dr. Williams describes the Divine Revelation as 'filtering' through human brains. Such language suggests a highly questionable conception of the relationship between Revelation and Reason. It suggests that the two are related mechanically rather than organically.

On the assumption of the general historical reliability of the Synoptic Gospel, Dr. Williams proceeds to argue that Jesus founded a Church which has 'a secondary and derived authority to transmit, preserve, and explain the mysterious truths revealed by the supreme Authority, its Founder and Master.' This Church possesses in its Tradition 'a corporate memory,' and is divinely assisted in the preservation of this memory. It is obviously of

the first importance that we should be able to identify this authoritative Church. Dr. Williams finds the mark of identification in the possession of an Apostolic Ministry, which gives the Church a structural unity and is like 'the grain through timber or the veining through marble.' It forms 'the backbone of the visible Church on earth,' and renews itself 'by the transmission from ordained to ordained of a supernatural character.' Dr. Williams asserts that, in opposition to the view which he expounds, orthodox Protestants hold that the inspiration of the Apostles and early saints was incapable of transmission to future generations. He would be on safer ground if he contented himself with saying that the Protestant view is that such inspiration is incapable of *mechanical* transmission.

One can only express the hope that intelligent enquirers, whether Japanese or Nordic, will study the facts of ecclesiastical history as expounded by Dr. Headlam in his Bampton Lectures before accepting Dr. Williams' Northern Catholic theology. They would also be well advised to study the writings of such Christian philosophers as Dr. Rashdall and Dean Inge.

Other papers in the book deal with various aspects of the Anglo-Catholic Movement. Dean Underhill contributes the second section of a paper on 'Pastoral Ideals and Methods.' What he has to say merits the most careful attention of all to whom is committed the cure of souls.

> 'We cannot too strongly emphasise the fact,' he concludes, 'that human nature and human needs remain always the same. The Wisdom of God, and His willingness to meet the needs of men, are also always the same so that the essential relationship between God and man is unchangeable. Yet each generation has its fresh ways of thinking and acting, and the mode in which the Church of God mediates Him to man must be always renewing itself. He is a wise priest who deeply studies both divine philosophy and human nature; who comes to his work with an open and observant and sympathetic mind; who neither despises tradition nor fears progress; but who tries to bring all his people and each of them to the fullness of the knowledge and love of God, by bringing forth out of his treasure both things new and things old.'

Northern Catholicism is a book which no clergyman can afford to neglect. It contains in convenient form much valuable and interesting information which to most students would otherwise be inaccessible.

G. L. H. Harvey.

THE BIRTH OF AN EPOCH.*

History has a curious way of taking the bit between its teeth. After 1815, 'the great desire of the upper classes throughout Europe was to get back to the eighteenth century.' Elaborate and apparently effective arrangements were made at the Congress of Vienna (as a hundred years later at Versailles), to make Europe safe for the ideals of a vanished age. But no. Events took their own course. Fifteen years later the Bourbons were flung out of Paris, and brickbats were coming through the Duke of Wellington's windows in London. And it seems only too likely that, twenty years after the termination of a war fought to make the world safe for democracy, not a single democracy of any importance will be left in Europe. Statesmen propose, but biological and economic forces dispose. The Victorian Age emerged in spite of all precautions.

That remarkable epoch may be said to have come into existence with the passing of the Reform Bill, though the Queen was not to commence her reign for another five years. The period covered by Mr. Milner is roughly the reign of William IV—1830-1837. As Gibbon said of Voltaire, he 'casts a keen and lively glance over the surface of history,' and with a bold hand he sketches in the personalities and social forces of the period.

With regard to the Bourbon expulsion, which took place a month after the death of George IV, Mr. Milner points out that, differently from the affair of 1789, it helped things along in England. The original Revolution gave Englishmen who had anything to lose a bad fright; but the orderliness of the 1830 business impressed them. It reminded them of their own bloodless *putsch* of 1688. The Parisians who bundled off Charles X respected private property, and a slice of suffrage reform would not necessarily mean the deluge. If Frenchmen could remove a king and yet keep their heads, surely Englishmen might venture to enfranchise Birmingham and Manchester. Mr. Milner does full justice to Lord John Russell, who, though like Zacchaeus he was little of stature, was of tough fibre. There were

* *The Threshold of the Victorian Age*. By Gamaliel Milner. (Williams and Norgate. 1934. 10/6.)

too many dawdlers among the Whigs. Brougham, too, the F. E. Smith of his day, is well drawn in these pages. He was bold enough to try and reform the Law, which is more dangerous than to try to reform the Church. The lawyers did him in, in the end, as they always do. But his wiping up of arrears in the Court of Chancery was a labour worthy of Hercules.

Mr. Milner holds that the usual view about the Reform Bill having established the rule of the middle class, is a not quite accurate representation of the facts. For a long time yet the big landowners were to remain the richest and most powerful section of the community. But at the same time, the passing of the Bill did mean the triumph of big business. Peel may have been regarded as a bit of an outsider, but the game was in the hands of him and his like. Money was bound to talk louder than blood. In any case, as Mr. Milner remarks, intermarriage fused the two, and everyone knows that when mud and blood mix, it is the mud that dominates.

Mr. Milner thinks that the Hammonds have put rather too much indigo into their picture of the early stages of industrialism. Country squires wept crocodile tears over 'factory slaves,' who were better off than their own agricultural labourers. And the 'slaves' would have been better off still but for the bread tax which put money into the weeping squires' pockets. He thinks too that the results of the New Poor Law (1834) were not wholly bad. 'Slowly, as the older generation of pauperized labourers died out, a new spirit of self-reliance and thrift began to develop among the labouring classes. Illegitimacy declined.' Yet he admits that compared with the Guardians of the Poor and the new workhouse officials, the churchwardens and overseers of the old régime now seemed angels of light. The fact is that in the case of the poor it was (as it always must be) a case either of King Stork or King Log.

With regard to the Oxford Movement, Mr. Milner's view is that Catholic Emancipation was the determining cause. True, he admits that Parliament has only been in theory an Anglican Assembly ever since the Restoration. But still, its non-, or even anti-Anglicanism was coming a little too much into prominence under the Whigs. On the whole it is best to regard the Oxford Movement as a bit of anti-Whig clericalism — an anti-Erastian

offensive. Of course, had the Tractarians been logical, they would have gone for Disestablishment. But none of them, save Newman, Ward, and (later) Manning, were logical; and a number of them were snobs. It was indeed a great pity that the Movement failed, was somehow side-tracked. It was a healthy protest against the swamping of the Church by the new popular Whig commercial ideals; but after Newman and Ward, the creative spirits, had left it, its fate was sealed. The English Church became in part a successful business concern under Samuel Wilberforce, and in part a timid, reactionary, pietistic sect under the epigoni of Pusey and Keble. However, it suited the business men and the rentiers, and kept them reasonably faithful until the motor-car stole them away.

Mr. Milner points out that a good deal of the credit for the nineteenth century Church revival belongs properly, not to the intransigent Tractarians, but to the sacrilegious Ecclesiastical Commission. By a redistribution of financial resources, the Whigs gave the Church a chance to fall into line with current policies of expansion. Bishops became hustlers and live wires, and a new era of success, displayed in numbers and manifold activities, dawned.

There remain many other topics dealt with by Mr. Milner upon which we would gladly comment. But we must now leave this entertaining, readable, and stimulating book to its readers. May they be many.

J. C. Hardwick.

OUR ENGLISH RITUALIST.*

The distinguishing title of 'The Ritualist' was applied by his contemporaries to Mr. Wheatley, from whom we learnt, like many of our contemporary ordinands, our first lessons in the meaning and history of our Book of Common Prayer. It was a sober and precise volume, but dull and uninteresting compared

* *The Parson's Handbook.* By Percy Dearmer, D.D. Twelfth edition, Humphrey Milford. (Oxford University Press. Price 10/-. 1931.)

A Short Handbook of Public Worship. By Percy Dearmer, D.D. (Oxford University Press. Price 2/6. 1932.)

The Server's Handbook. By Percy Dearmer, D.D. (Oxford University Press. Price 2/6. 1932.)

The Story of the Prayer Book. By Percy Dearmer, D.D. (Oxford University Press. 5/-. 1933.)

with the extraordinarily attractive book, *The Story of the Prayer Book*, by Dr. Dearmer. Dr. Dearmer has many qualifications for his task. He possesses the art of teaching in a very high degree; he has a vast store of liturgical knowledge; he is an aesthete and man of culture; and last, but not least, he is a great believer in the Church of England and her liturgy. He loves them both with a loyal but discerning love. The book is charmingly illustrated with ninety-six illustrations, which are really illustrative. This is a book which can be used by the parochial clergy to promote a sound understanding and regard for the public services of the Church among their parishioners. Theologians and philosophers sometimes affect to despise liturgical studies. Dean Inge, it is said, was asked on one occasion if he was interested in liturgiology, and he replied, 'No, I am not, nor do I collect postage-stamps.' The study, however, of the history of any form of public worship can prove to be both a delight and an inspiration, especially in a country like England which is so extraordinarily rich in liturgical possessions of every kind. A feature of Dr. Dearmer's book is, that it must give, even to the most casual reader, an impression of the interesting and many-sided character of these possessions. Unfortunately such things are too much associated in the ordinary English mind with 'spikery,' superstition and effeminacy. Dr. Dearmer's book is calculated to redeem such interests from these base associations, by making them part of the heritage of men and women of culture and education who love England and her Church.

A sound historical knowledge of Christian worship reduces to insignificance, sometimes ridiculous insignificance, points in dispute among contending schools of partizan churchmen. For instance, the Evangelical Churchman who is almost ready to die for the 'North position,' and the Anglo-Catholic Churchman who is as much devoted to the 'Eastward position,' are probably both somewhat shaken in their liturgical loyalties when they learn that, for at least six centuries, the position of the celebrant at the Holy Communion was westward, facing the congregation across the altar; and that the Pope, when he celebrates in St. Peter's, or in any other of the great basilican churches in Rome, assumes this position. We remember speaking to a sacristan in one of these churches about this practice, and we were interested

to learn that he called it 'the Greek rite.' Of course it is still the position of the celebrant in the Greek Orthodox Church — that most conservative of churches—but the point is that this was the position in the Universal Church, East and West, for many centuries, going back to the earliest age.

The sane and judicious manner in which Dr. Dearmer treats his theme may be seen in his summary of the vexed question of the Deposited Book and the action of the House of Commons in rejecting it.

> 'In 1927, after many years of discussion, a new revised Prayer Book, called "The Deposited Book," was approved by the National Church Assembly by 517 votes to 133. The Measure was passed by the House of Lords, but rejected by a small majority in the House of Commons. The Book was then slightly amended and embodied in a new Measure; the vote in the Church Assembly now sank to 396 in favour of the Book, and it was defeated in the House of Commons by an increased majority of 266 to 220. It therefore did not receive the assent of the Crown, nor was it submitted to the Convocations for final ratification. It has thus no authority, and cannot be regarded as a new English Prayer Book; but most bishops have stated that they will not proceed against any incumbent who, with the approval of his Church Council, confines his deviations from the Prayer Book of 1662 to those allowed in the Deposited Book of 1928. Thus in practice the Deposited Book allows a good deal of elasticity under the Ordinary, which is necessary and indeed inevitable; and much experience is accumulating which will be valuable in a future revision. It is very generally felt that, together with a great deal of admirable new material, there is a certain amount that needs alteration, and few perhaps now would wish to see a new Prayer Book for the coming generation laid down in exactly the form of the Deposited Book.
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> 'What seemed at first to many a blow to the Church of England, and to the Establishment that has brought so much good both to Church and State, may well prove to have been a blessing in disguise. It was of enormous significance that the Houses of Parliament should have devoted so many days to the discussion of public worship, and "with such sincerity

that cavilling was silenced." Continental observers were astonished, and it was well said among them, "We envy you your controversies." The people of England care about their Church and are profoundly interested in its ways of worship. Indeed it may be said that the failure of the book was really due to the Bishops having sometimes forgotten the Nation in their preoccupation with small groups of partisans in the Church.

'A Member of Parliament who took a leading part in supporting the Measure said the last word upon the subject: "The House of Commons will pass anything that the whole Church wants; but it will pass nothing about which the Church itself is divided." The statesmanship indeed of the leaders of the Church at that time was in fault; agreement should have been obtained; and matters against which there were substantial majorities in the Assembly (and much larger opposition in the country) should have been dropped.

'In America the Prayer Book was revised without controversy because the bishops wisely delegated the work to a commission consisting of bishops, priests, and laymen in equal numbers. In England this was not done; overworked bishops for many years laboured alone, with the result that a master of English like Robert Bridges (who seems to have been created for such a task) had no part in the work, while Dr. Brightman, the most learned liturgical scholar in England, perhaps in the world, publicly expressed his disapproval of the Deposited Book as soon as it was published; and Professor Saintsbury, whose knowledge of literature gave him a supreme position in a criticism, publicly denounced it in *The Times*.

'We wait, then, prayerfully and with a good hope, for a future day, a day not very far remote, when the Church shall have emerged from the confusion which the controversies of a hundred years have left behind them, and a new revision will become possible. Such a revision as we need will be not only skilful in its liturgical science, but noble in its art, and worthy of the splendour of our present Bible and Prayer Book; and it will also be Christian in its charitable inclusiveness, not fearing freedom because there is freedom in Nonconformity, nor beauty because there is beauty in the rest of Christendom;

so that the Church, no longer encumbered by the armour of obsolete polemics, shall be simple in her teaching as the Gospels are simple, and pure in heart as they are pure' (p. 130).

Dr. Dearmer first became known as a liturgiologist by *The Parson's Handbook*. We congratulate him on its having now reached its twelfth edition. This book is intended for a more limited public than *The Story of the Prayer Book*, but of all books published on the subject, this book has done more than any other to demonstrate that ritualism and Romanism are not to be identified. It is the English rite of which Dr. Dearmer treats primarily in these pages. The practical essence of *The Parson's Handbook* is presented by Dr. Dearmer in a *Short Handbook of Public Worship* in the churches of the Anglican Communion. It is intended not simply for the clergy, but also for the Church Councillors and the laity in general.

Dr. Dearmer's *The Server's Handbook* will be found very useful by them in its clear and reasonable presentation of their duties. It contains a number of beautiful and appropriate prayers.

H.D.A.M.

THE MANDAEAN RELIGION.*

This latest work by Alfred Loisy may be regarded as a definitive epitaph upon one of the most curious aberrations of learning that our time has seen. The Mandaeans exist still, on the banks of the Tigris; they have the genuine distinction of being the only survivor of the many Gnostic schools and sects like the Valentinians and Basilidians of the second century. But lately, since the War, they have come into a literary prominence of a most unusual kind. The writings of the late Professor Reitzenstein, a classical scholar who later took up theology, supplemented by the publication of a good German translation of the Mandaean sacred Books of Lidzbarski (*Liturgica*, 1920; *Johannisbuch*, 1925; *Ginza*, 1925), produced a kind of fever among prominent German New Testament scholars, which is only now abating. Loisy singles out the second edition of W. Bauer's commentary on *John* and R. Bultmann's pronouncement in *ZNTW*.

* *Le Mandéisme et les Origines chrètiennes*. By Alfred Loisy. (Émile Nourry. Paris. 1934.)

But indeed anyone who has followed German investigation during the past dozen years knows how the Mandaean question has held the field. It is only as a specimen of a whole literature that Loisy picks out the theory of R. Stahl, published in 1930, to the effect that the author of the Fourth Gospel invented the historicity of Jesus as a set-off to the John the Baptist of the Mandaeans (p. 9)!

Not quite all the learned world bowed the knee to Reitzenstein's theories. Loisy names S. A. Pallis of Copenhagen,[1] Professor Peterson, myself, and Hans Lietzmann of Berlin as Abdiels. Others, no doubt, have waited to hear what Aramaic specialists had to say. The remarkable thing is that so many were for a time carried away, like Barnabas. Those who want a good guide have now Loisy's clear and readable study. First, he gives an account of the literature and religion of this curious people. Then comes an examination of the relation of the Mandaeans to John, which, as those familiar with their writings are aware, is secondary and not fundamental. Then comes a discussion of the relations between Mandaeism and Judaism. This, in my opinion, would be yet clearer if M. Loisy recognized that the opinion of Lidzbarski, that the Mandaean Miriai was derived from Mary the Mother of Jesus, is wholly unjustified. Miriai is Mary *Magdalene*, though in Mandaean hands she has become a '*personnage purement symbolique*' (p. 49), like all the figures in the Mandaean mythology.

Then comes a discussion of the relations between Mandaeism and Christianity. M. Loisy sees clearly that the 'Christ,' whom the Mandaeans hate, is the Christ of the Byzantine Empire, in particular of the Nestorians, who in the times of the Sasanids were in power (p. 72). This is followed by an examination of the relations of the Mandaeans to 'la gnose' and to the religion of the Manichees, then of the relation of Mandaean baptisms to those of the Church, in which good use is made of Lietzmann's demonstration that the Nestorians also call the water in the font 'Jordan' (p. 119). Finally, there is a good chapter of 'Conclusions' (pp. 142-157).

[1] This scholar has lately (1933) published a remarkable Mandaean Bibliography, containing everything that has been published on the Mandaeans since 1560.

A word of praise should be said of the Appendix, which M. Loisy has added to the book (pp. 159-174), on the Problem of Christian origins. The author points out that the rise of Christianity does present a problem for those who have rejected authoritative tradition—'*histoire invraisemblable, et réelle pourtant*' (p. 162). For the public for which his book is in the first place intended this brilliant exposition, not of the solution but of the problem, is very much to the point. The book in itself is negative, inevitably so, for it is the refutation of a learned heresy. M. Loisy has felt refutation alone to be unsatisfactory. We are not to go back to mere tradition, because the religion of the Mandaeans does not unlock the mysteries of early Christian literature and enthusiasms. In this fine sketch he has reminded us not only of the main outlines of the problem to be solved, but also of its complexity and its paradoxes.

F. C. Burkitt.

A PERSUASIVE APOLOGETIC.*

Sir Walford Davies once said of his wireless talks on music that each talk had to be a fresh beginning, because he could never be sure that all his listeners had so far followed him. These *Essays in Construction* are based upon a series which appeared under the same title in the *Guardian*, and Dean Matthews seems to have shared Sir Walford's uncertainty. The cumulative effect of the book as a whole is therefore not so strong as the merit of the individual essays ought to have assured. On the other hand, the apologetic value of these essays is greatly enhanced by just the circumstance that in none of them does the Dean presume much constructed theological thought in the reader. It is apologetic for well-informed lay people who have little acquaintance with theology and its technical terms; apologetic very much needed to-day and hard to do. These *Essays in Construction* fall into two sections, and present a general and special theory of religion: the argument for Theism, and the argument for Christianity as Dean Matthews conceives it to be.

* *Essays in Construction.* By W. R. Matthews, M.A., D.D., Dean of Exeter. (Nisbet and Co., Ltd. 1933. 7/6.)

The first section is extremely well done. Here is no attempt, of the kind now so popular, to dazzle a man into a blind faith by flashing before him the contradictions in which modern science, psychology and politics are involved. Nor will the Dean try to minimize rational difficulties by appeal either to utilitarian motives or to the emotions. The appeal is from the known and realized; is rational, moral and emotional.

> 'We do not obtain any concrete idea of the goodness of God until we have apprehended the meaning of goodness in man. It is safer to rise from a contemplation of goodness to a contemplation of God than to descend from the thought of God to the problem of ethics. An ethical theology is the best kind of theology, but a theological ethic may be the worst kind of ethic' (p. 85).

The difficulties of Theistic faith are admitted as among the difficulties of all life and thought, and receive careful and free treatment. We are engaged in a 'Struggle for Coherence.' Philosophers 'regard it almost as self-evident that the day of systems is over and confine themselves to the discussion of isolated problems' (p. 8). Scientific Humanism 'would make the best possible use of the results of scientific research,' but 'the difficulty arises when we ask, What is the best possible use?' Dean Matthews has no taste for the irrationalist's rejection of Humanism in favour of an absolute authority wielded either by Rome or through the revealed word of Barth. 'Barthians and Catholics both refer to an authority of revelation which is above reason.' 'It would be a great mistake for Christians to look on all Humanism as their enemy.' The trouble is, Humanism raises acutely the question of values and offers no answer. Therefore, in the modern incoherence a 'religion which works' has a great opportunity to give a lead to men. Over against the chaos of relativity in judgments and measurements, 'it is in touch with reality and contains truth.' A truly profound distinction is here made between what is truth for Pragmatism and what is true in practice. The '"working" (of a religion) does not constitute its truth but is part of the evidence that it is true' (p. 34).

The essence of such a true, needful religion is the supernatural. Our author might well have been even more explicit in his separation of the supernatural from the 'miraculous.' The old confusion covered by the term 'miraculous,' if it have lodg-

ing in the mind, makes impossible the fine understanding of the supernatural which the Dean would present. 'Properly there is only one supernatural—the creative and redeeming God' (p 40). Here is the centre of the battle: '. . . the question of the reality of the supernatural is identical with that of the being and nature of God.' The strategic problem thus stated, the Dean follows a clear line of action, though one more usual when William James was writing than now. In common with the Dean's contemporaries, he rejects the approach by proofs. '"It has not pleased the Lord to save his people by dialectic."' But neither is Schleirmacher's naturally-developing 'God-consciousness' a dynamic concept for an age which declares it has no such consciousness. The Dean here dissociates himself from those moderns, Barthian in type, who see reason as a blind guide leading man only to the dark horizon, ever receding, beyond which, by God's grace, such a consciousness, transcending or contradicting reason, may miraculously dawn. For the Dean there is a third way. 'Belief in God may be considered as one among the many hypotheses . . . to explain the sum total of our experience' (p. 48). This hypothesis has to be substantiated, if it may be, by examination of our experience, though in the name of rationality we may legitimately start with a bias in favour. An examination of what is at present known of the inanimate world, on the whole, tells us nothing either way, and the Dean soberly discounts the attempt to read into the more popular writings of the modern physicist both a religion and a philosophy. On the other hand, a survey of the evolutionary process does demand the making of this 'divine hypothesis.' The materialist 'explanation' of evolution, and all resort to the notion of chance, is 'an intolerable paradox' because it cannot account for the materialist biologist himself save as a bye-product. We may add that such an explanation cannot properly so much as recognize this bye-product in its exercise if its characteristic power of critical comprehension of what has produced it. Again, 'the "emergent hypothesis" is no explanation at all.' So we are driven to postulate a Creative Mind. Professor J. B. S. Haldane's *Causes of Evolution* is trenchantly criticized in this section. The difficulty of the teleological argument—how account for the confusion and evil in life?—the Dean faces fairly and leaves as a difficulty.

The Essays are not so easy to follow when they move from the general religious argument to the specifically Christian. The transition of thought is abrupt. The crown of the general argument is the conclusion that, just as the greatest compositions of Bach are 'final,' though Bach was of a definite time and place, so there is nothing 'inherently absurd' in the invitation to see in Christ 'the absolute Personality' or to suppose 'that a human personality might embody what is absolute and final' (p. 94). This is one of St. Paul's great teachings freshly expressed: Christ is consummation of the old and first-fruits of the new order. He is like God; and we are called to be like Him. But the Dean's analogy with the musical work is only made to be forgotten, and a marked change comes over the latter half of this book. On page 141 we are told

> 'it is of the essence of (the Christian's) faith that God is manifest in Jesus as in no other, and hence that Jesus is without precedent. Once we have admitted this truth the whole of the prior improbability of the Virgin Birth vanishes, for an unexampled life may have had an unexampled beginning.'

That a new moral life need require a new mode of physical life is not so self-evident as the Dean here assumes. Is part of the ideal future of the Christian society the virgin-births of its members? Yet shall not they be Christ-like? The Dean's recognition, finely expressed, of the supreme Personality of Christ determines his sense of probability and his sense of evidence in all pertaining to Jesus. Jesus, who could not be seriously mistaken, used the eschatological language of His day to foretell a future truly fulfilled in the Resurrection and at Pentecost. There is in this book no interpretation of Pentecost, but the Dean believes that the Tomb was empty after the Resurrection.

The Dean marshals, with clarity and fairness, the case against the Resurrection stories and the Virgin Birth; we would only he had pointed out the comparative weakness of the textual evidence for the Virgin Birth in Luke and not constantly grouped that Gospel with Matthew; and he then accepts both reports, on the grounds that disbelief raises many difficulties, that the Church has so continually believed, and that Jesus was unique as supremely Son of God. For the Dean, recognition of the character of Jesus destroys the inherent improbability of these and other reports of miraculous events in His life. For many other

modern persons it is that very recognition, as lovingly given, which makes such reports not only absurd but, to modern ears, irreverent. The mysterious is emptied and debased when conceived of as the miraculous.

There is no doubt the Dean allows his dogmas to weight historical evidence. He almost says as much, and more than once: 'A belief which has been intimately bound up with the central element in (the Christian) experience stands on a different footing from one which had been only loosely connected with it' (p. 143). In speaking of the religious value of a belief this is true, but in these days of religious reaction it requires to be said repeatedly that in speaking of the historical evidences for the fact believed it is dangerously untrue. All evidence stands on the same footing for the historian, and neither the religious value of the report of an event, nor its dogmatic significance, can strengthen the evidence for its historical truth. The Dean is addressing educated lay-people and would win them for Christ. He must surely know that what alienates this class is their suspicion, amounting to certainty, that men officially commissioned to persuade them of Christ are really out to persuade them of the necessity of the traditional dogmas and historical assertions maintained by the Church which gave the commission. The laity perceive that the clergy have vested interests in the Church as it is. In her organization lies their prestige, in her fixed beliefs their mental comfort, in her endowments their livelihood, and these three are not three interests but one interest. The Church historian is aware, as the Dean must be aware, that this modern phenomenon is not new. It is not even new that so many laity to-day confuse Christ with the Church, and in rejecting ecclesiastical attempts to tamper with history and science in the name of Christianity, tragically, and to their own infinite loss, reject Christ also. As it might be said in America, the English laity are demanding a New Deal. We are impelled to say this the more plainly since the Dean is obviously unaware that he gives the laity cause for suspicion in this book. The difficulties in the way of his beliefs are as plainly and boldly stated as the affirmations that he believes them. It is this plainness and boldness which makes *Essays in Construction* a valuable book. It remains that it may occur to some readers that reports of his-

torical events are not proper subjects for belief at all, in the sense that the Dean believes in, and so ably and sympathetically defends, the Christian way of life and the Christian understanding of God and man and the world. M.T.D.

THE JOHANNINE DOCTRINE OF LIFE.*

Many students of the Fourth Gospel — among them, I believe, the late Bishop Westcott — have thought that the least inadequate interpretation of it would probably one day come from an Indian Christian. This view, it should be added, has not always been shared by missionaries with an intimate knowledge of India; but it may well be that their judgment has been coloured by excessively Western modes of thought and with apologetic pre-occupations. A book with the above title, published in 1931, has just come into my hands, and it affords at least some substantiation for the hope and prophecy shared by Westcott. The writer is Dr. A. J. Appasamy, of Bishop's College, Calcutta, whose collaboration with Canon Streeter in a Life of Sadhu Sundar Singh will be familiar to many readers of the *Modern Churchman.*

The sub-title of this book indicates precisely what it is: 'A Study of Christian and Indian Thought.' Like the author's previous book, *Christianity as Bhakti Mārga*, it is the result of much meditation on the last, and profoundest, of the Gospels. It is not a Commentary; it is a *Study*, directed to the exposition of the main insights and doctrines of the Johannine author. Beginning with a chapter on 'The Goal of Religion,' Dr. Appasamy, in the succeeding chapters, traverses the ground—of experience and of doctrinal reflection — by which the Fourth Evangelist reached that goal. The goal, or 'highest end of religion, is *life in God.*' What does this 'life in God' mean? What did it mean to Jesus? What is the nature of Fellowship? Is God personal? How are we to conceive of the relation of God, man and the universe? What about the problem of retribution and the life hereafter? These are some of the questions dealt with by Dr. Appasmy in his book. The whole is illustrated with apposite quotations from Indian religious literature.

* *The Johannine Doctrine of Life: A Study of Christian and Indian Thought.* By A. J. Appasamy. (S.P.C.K. 1931. 5/- net.)

The answer to these questions on the part of an Indian Christian cannot but be of the highest interest to Christian thinkers of the West. We have recently had some illuminating discussions on kindred issues from Dr. Radhakrishnan, who may be said to represent a kind of *via media* between Hinduism and Christianity. The important question for the future Indian Church, however, is: Who and where are the *avowed* Christians in India who will so interpret Christianity as to give a basis in thought for the institutional structure being erected? It is, I think, obvious that the best minds of India will not acquiesce in the theological formulations which so many over here regard as sacrosanct, and indeed as essential to Christianity. Many of us would regard it as a disaster if they did. And yet some kind of coherent presentation they *must* find. The task of the modern Christian thinker in India is the same as that of the modern Christian thinker in the West: it is to see that Christianity is not *out-thought* by the intellectual forces opposed, or indifferent, to it.

Dr. Appasamy's endeavour, therefore, should be warmly welcomed. It is Johannine Christianity that he would expound and defend. Now, only they should write about the Fourth Gospel who have *rapport* with the Evangelist's mind. He will not unfold his secret either to the hard, dogmatic type of theological mind, or to the historian governed by exact scientific conceptions. At least one reader has felt in the perusal of Dr. Appasamy's book that he has that requisite sympathy and understanding. He has written a book which is, we may venture to hope, but a foretaste of what is to come when the best religious minds of India seek to expound essential Christianity as they see it.

The line of approach is, of course, 'mystical.' This, I fear, may close the book to all among us to whom everything that savours of 'mysticism' is as a red rag to a bull. If these, however, will only remember that they themselves still go on *praying* —a most 'mystical' act—they need not either seek to intimidate or be intimidated. Jesus maintained that he 'knew' God. The root question is, *Did* He? The question is not what Christians came to say about Him — everyone is agreed as to the answer to that question. The question is, Did He *know* the Father, and can we depend on that knowledge?

It is because the Fourth Gospel focuses this issue at a vivid and burning point that it is, I believe, at the centre of the whole modern religious debate. The chief issue for the avowed theologian is Christology, and it is obvious that a great deal of hard thinking will have to be done in the coming days upon it. Provided this thinking is inspired and controlled by a Johannine insight into the mind of our Lord, the result, we may venture to hope, will be pure gain. But much, in the process, will have to be cast aside.

It should be said that critical questions are left on one side by Dr. Appasamy.

C. J. WRIGHT.

THE DAWN OF CONSCIENCE.*

If we look in these days for the dawn of conscience or for the sources of our moral heritage in the ancient world, our search will carry us back to an age far more remote than seemed conceivable fifty years ago. The accumulation of ancient records during the last half-century has been so vast and astounding that very few people have been able to adapt their minds to the implication of the new data or to adjust their vision to the new vista. Civilization and religion are still commonly thought of as having emerged a few hundred years ago, comparatively speaking, in the little country of Palestine or in Greece and Rome. The idea of righteousness and truth is still commonly spoken of as having been at first the peculiar possession of a small and insignificant race. Does it matter? It does, if it is of any importance to try to realize how long it takes to turn men and women into really decent human beings and to build up and develop spiritual as compared with purely material values. Material and mechanical progress has throughout the ages been much more rapid than spiritual and moral improvement. This is evident all around us. While a wonderful mechanical contrivance enables us to fly quickly from one part of the earth to another, we still live in daily dread of nations flying ferociously at one another's throats. This is a state of things with which we have to reckon. If we accept it as inevitable, the situation is

* *The Dawn of Conscience*. By James Henry Breasted. (Charles Scribner's Sons, 1934. Price 12/6.)

pretty desperate. But we have acquired enough intelligence, if we are determined to use it, to refuse to regard it as inevitable or natural. We have only to remember that man as a maker of weapons, implements, and instruments has always been far in advance of man as a creator of spiritual values. If we remember this, and decline to forget it, there is reason for hope rather than for despair. It has taken a very long time to form and develop character, but it has to some extent been done—which has proved the possibility that with unwavering patience and perseverance it may be done more and more until human nature reaches something approaching perfection. But a great crisis is upon us. It is for us to choose between two paths. Culturally and spiritually we must either progress or regress.

This seems to me to be the moral of Professor J. H. Breasted's latest book and the lesson which he draws from history. The development of conscience did not start with the teaching of the Hebrews in 800 or 700 B.C. It started with the Egyptians a thousand or more years earlier. If then it took all that time to begin to develop, and is therefore something which develops very slowly, we need not be surprised to find that the development is still more or less in its infancy. That this should be so, and that conscience and character should still be immature is no reason for throwing away or turning our backs upon a moral heritage which has come to us from the ancient world, as the younger generation seems to wish to do. There is reason rather, and all the more reason, for holding fast to it and seeking to promote its further development in a natural and normal way. Whether Breasted thinks that the present critical situation, in which many people seem to have abandoned with their religion all the age-long traditions of moral and decent behaviour, is a case of temporary arrest of development or of periodic decadence is not quite clear. Apparently the latter. In any case, he emphasizes the fact over and over again that the sense of social order and righteousness, which has proved to be of fundamental importance in the past and must, there is every reason to think, be preserved for the future, if civilization is to survive, grew out of loyal family relationships such as are no longer approved among a large section of the community in the aimless age in which we live. In the Pyramid Age, in the earliest society re-

vealed to us, 'it was recognized that the individual's claim to worthy character might be based on his spirit and conduct in his relations with his own family, father, mother, brothers and sisters' (p. 117). When tourists go up the Nile to view the remarkable wall sculptures of the Cemetery of Sakkara, perhaps not realizing what they are about to see, they will in fact see the earliest-known revelation of family life (p. 119). One of the earliest moral maxims, maxims taught by Ptahhotep, who flourished in the Twenty-seventh Dynasty B.C., was: 'If thou art a successful man establish thy household. Love thy wife in the house as is fitting.' Family responsibilities are declared to be more important than friends (p. 133). This ancient sage Ptahhotep asserted repeatedly that the supreme, and indeed the imperishable, quality in human life consists in 'righteousness' and worthy character and, so regarded, is something which lives after a man has passed on, so that the memory of such a character survives eternally. 'It is no accident that such convictions find expression in an ancient papyrus roll which reflects to us at the same time an atmosphere of kindliness, of family affection, and of reverence for father and mother, and especially warns against such a defect as "avarice" which destroys family harmony. All these sentiments belong in the same social world and grew up in the same environment: the family first and the rest as the obvious fruit of family relationships. In the Wisdom of Ptahhotep therefore we find full confirmation of the evidence from the tomb inscriptions and relief pictures that it was family life which first made man conscious of moral responsibilities' (p. 139).

Professor Breasted is a historian. As such, he cannot be expected to accept without examination beliefs and traditions which have become popular and survived simply through ignorance of other traditions. Thus over and over again he is obliged to point out that the popular belief in the originality, superiority, and uniqueness of the Hebrews has in many respects no foundation in fact. The ideas of righteousness, justice, loving kindness, brotherhood, messianism, monotheism and so forth ascribed to them, and to them alone in the first instance, have been found to be very much more ancient. They were indeed for the most part borrowed. He has to apologize for saying this because the

popular belief, due largely to ignorance, is still very persistent. Beliefs which have become popular die hard. 'Like most lads among my boyhood associates,' says Professor Breasted, 'I learned the Ten Commandments. I was taught to reverence them because I was assured that they came down from the skies into the hands of Moses, and that obedience to them was therefore sacredly incumbent upon me. I remember that whenever I fibbed I found consolation in the fact that there was no commandment, "Thou shalt not lie," and that the Decalogue forbade lying only as a "false witness" giving testimony before the courts where it might damage one's neighbour. In later years when I was much older, I began to be troubled by the fact that a code of morals which did not forbid lying seemed imperfect; but it was a long time before I raised the interesting question: How has my own realization of this imperfection arisen? Where did I myself get the moral yardstick by which I discovered this shortcoming in the Decalogue? When that experience began, it was a dark day for my inherited respect for the theological dogma of "revelation." I had more disquieting experiences before me, when as a young orientalist I found that the Egyptians had possessed a standard of morals far superior to that of the Decalogue over a thousand years before the Decalogue was written' (p. 12). A writer should not be charged with anti-Semetism because he ventures to speak the historical truth about the Hebrews. Breasted has good reasons for asserting that he, the author of this book, has had a life-long interest in Hebrew studies. 'For years he taught Hebrew in University classes, and had among his students many future rabbis. Among modern Jews he has many valued friends. The opinions regarding the historical place of Hebrew civilization set forth in this book are based solely on judicially-minded study of the ancient documents; but in a world in which anti-Semetic prejudice is still regrettably evident it seems appropriate to state that the book was not written with the slightest anti-Semite bias. On the contrary the author's admiration of Hebrew literature, which began in his boyhood, has always been such that his judgment of it was much more likely to be affected by a favourable bias than otherwise. The ancient civilization of the Hebrews was a great demonstration of developing human life — of the advance of man

toward new visions of character and of social idealism. It is for us now to recognize the larger human process transcending racial boundaries — a process in which the Hebrews occupied an intermediate stage — and to catch the full significance of the fact that man arose to high moral vision two thousand years before the Hebrew nation was born' (p. xvi *f.*).

The book is full of interesting and valuable information about the Egyptians: their civilization, their religion, their literature. To be appreciated fully, it must be read from cover to cover. Even if the reader does not always accept Professor Breasted's point of view, a study of the book will richly reward him. Let it be added that the author does not fail to take full account of Mesopotamian culture. If he thinks that this culture did not play the same part in the development of conscience and character, it is clear that he has not come to this conclusion without making a careful study of it.

MAURICE A. CANNEY.

THEISM AND THE FUTURE OF THE UNIVERSE.*

The Dean of St. Paul's made choice, for the subject of his Warburton Lectures in 1931-33, of a scientific and not a Biblical prophecy, and he has given us a book of great value and interest.

Physical science asserts that the energy in the universe is constant in amount. As between different parts of the system, transferences of energy may take place; and of these changes some are reversible and others are irreversible. Irreversible changes diminish the total amount of energy that is available for work; it is not that any energy is destroyed, but it is rendered useless. As this process is continually going on, the available energy in the universe is always diminishing; and consequently, however great may be its present amount, the conclusion is inevitable that the universe is steadily advancing towards a condition in which at last the whole of its energy will have been thus 'degraded,' and no more mechanical 'work' of any sort will be able to be done, or any further change to occur. There will be no more life, or movement, or radiation, or anything happening at all. The entire universe will be dead.

* *God and the Astronomers*. By William Ralph Inge, D.D. (Longmans, Green and Co. 1933. 12*s*. 6*d*. net.)

This is no new discovery of science. It was known at the time when, in the middle of the last century, men spoke and thought of the future of humanity as one of inevitable and never-ending progress. But the books of some of our modern astronomers are among recent 'best-sellers,' and the scientific prophecy of the ultimate doom of the universe is now on its way to become a matter of common knowledge. How shall we re-act to it? How does it affect our system of religious belief? Is it possible to reconcile it with Christianity? This is the problem with which Dr. Inge has set himself to deal.

It is reasonable to ask in the first place how astronomers and other scientists themselves re-act to it, and the Dean passes in review various ways in which it is met, whether with a front of proud submission, or by urging that perhaps after all the second law of thermodynamics may not be the last word in the matter, or by finding a refuge in mentalism or subjective idealism. The last, he is convinced, is not the way of escape, and he brings some vigorous criticisms against the philosophical theories which scientists have put forward in their 'not altogether happy incursions into metaphysics.' Further, the problem of the beginning is as difficult as the problem of the end; if the universe is steadily running down, how was it originally 'wound up'—in other words, how did it ever come to be in the condition from which the gradual dissipation of its energy began? The Dean is justly severe on the apparent willingness of some scientists to invoke the idea of pure chance or randomness to account for this initial condition; and if chance is disallowed, can we dispense with the belief that an act of God was involved? (Eddington admits that this is logically inevitable, but unfortunately also incredible, and he sees no way out of the deadlock.) But if the universe was originally 'wound up' by a Divine act, we can have no ground for asserting that such an act will not be repeated; and therefore it is possible that the end of the present universe, whose doom has been pronounced by science, may be succeeded by the creation of another, and another. May there not be truth, Dr. Inge asks, in some modified form of the old theory of recurrent cycles?

But while he ventures to hope that this may be so, he is not concerned in his book with this way out of the difficulty. He is content to accept the law of entropy as probably, if not certainly, true. And he points out with much cogency the havoc which it plays with those modern philosophies in

which God is conceived as the soul of the universe, and as having apart from it no existence or perfection of His own. When, however, he employs (pp. 22-3) the same weapon to demolish the belief in never-ending human progress, I feel that he is using a steam-hammer to crush a fly. The ultimate extinction of life on our own little planet is quite certain, apart altogether from that particular scientific law with which he is dealing; and it will take place long before the end of the whole universe. There is plenty of time, of course, for a good deal of progress to be achieved — say, a million years or so; but if we wish to contradict those who talk as if it might actually go on for ever, we can do so without having recourse to the law of entropy (as, indeed, Dr. Inge does in other places in his book).

Dr. Inge is convinced that 'the fate of the material universe is not a vital question for religion'; and the solution of the problem, by which he reconciles the scientific view of the future with Theistic belief, is to be found in the idea of value. The ultimate values, Goodness, Beauty and Truth, are as certainly to be accepted as the existence of the material universe, and any scientific description of the universe which ignores them is necessarily incomplete. They are in their very nature timeless or eternal; and it is with eternal life, consisting in the knowledge of God who is Himself the source of these values, rather than with an everlasting material universe, that the Christian religion is ultimately concerned. This is the main thesis of the book, and its development leads to discussions of the problem of time, God in history, God and the world and the idea of creation, the world of values, the eternal world and eternal life.

I think that a good many readers will share with me the wish that the Dean had not allowed his careful exposition of the opinions of other thinkers to lead, as it has led in some chapters, to his shortening the exposition of his own. If any expansion on these lines is possible in a future edition, the value of the book, which is great already, will become greater still.

C. F. Russell.

EAST IS WEST, AND WEST IS EAST.*

Some time ago, when Mr. Joad launched his Federation of Progressive Societies, he made it clear that he wished to enlist neither the sympathies nor the co-operation of religious people or of religious unions. One was tempted to assume that, in Mr. Joad's opinion, one could not be both religious and progressive, but a careful reading of this most entertaining book makes it clear that that conclusion had little or no foundation. In a recent article in *The Spectator* Mr. Joad was content to give his 'agnosco' to the question of the validity of the findings of Spiritualists, and, similarly, the reader of *Counter-attack from the East*, can imagine the writer saying to himself, 'There's something about religion, but I can't say what!' For there is no

* *Counter-attack from the East* (*The Philosophy of Radhakrishnan*). By C. E. M. Joad. (George Allen and Unwin, Ltd. 1933. 7/6.)

doubt that Mr. Joad has very definite opinions on Civilization, Morals, Aesthetics, Politics and Society, and he may choose to call these opinions progressive; but if in matters of religion he is, as the reader of this book must conclude, still a seeker, he may legitimately bar even Modernists from participation in the delights of his federation.

For Radhakrishnan is but the peg, the unconscious excuse perhaps, for Joad. The most arresting part of the book is the Prologue, entitled 'West and East.' For thirty-four pages the morbid state of Western civilization is unsparingly analyzed, and the obvious conclusion is reached that a re-vitalizing agent is necessary. It is assumed, rather than proved, that the stimulus will come from contact with what is best in modern Eastern thought and culture.

> 'The Westerner badly needs a faith. Ill at ease in the spiritual vacuum left by the decay of traditional beliefs, he expresses his loneliness by a feverish clutching at any straw that seems likely to lend him support.'
>
> 'In the absence of any code of conduct which it could accept the post-war generation adopted the gospel of self-expression.' . . . But 'the defect of Hedonism as a rule of life is that, if you persistently make pleasure your aim, you find after a short experience that nothing pleases.'
>
> 'The result is that nowhere in the Western world to-day is there any accepted view as to what men ought to believe, how they ought to act, or what things they ought to admire.'

Until the twentieth century men had always said, 'Tell us what to do: tell us what to believe.' But since the Church and the Army are now one with Nineveh and Tyre, the most importunate is most aware that there is no answer to be given this demand. Whereas a century ago, therefore, the Western missionary, with his faith and his sense of certainty, sought the conversion of the benighted peoples of the East, the process is now reversed. It is for the Hindu to say, 'Lo! the poor Christian, whose untutored mind has led him away from the permanent in religion and in civilization.'

> 'For in the East is a civilization which, whatever its other defects, has escaped the distinguishing faults of the West. It does not identify the good life with the transfer of pieces of matter from one place to another; it takes no mystic delight in the impact of oblong pieces of matter upon round ones; and it does not regard rapid motion upon the earth's surface in mechanism propelled by petrol as the most praiseworthy human activity. It values machines, in so far as it puts up with

> them at all, not as ends in themselves but as means to ends beyond themselves, the lightening of human toil and the increase of human leisure. Also its members know how to employ leisure. Unlike most Westerners, they can sit still and listen; they can bear themselves by themselves, and many possess the technique of solitude and are trained in the art of meditation.'

There is little new in this, we may remark. But it is stimulating to be told, in lively English, facts of which we are already aware.

> 'And now at last Radhakrishnan, who has been waiting somewhat impatiently, I am afraid—for he is not as patient as his rôle of Eastern sage demands — in the wings, may come forward and make his bow.'

Alas, Mr. Joad will let him do little more than this. His sponsor calls him 'the liaison officer between East and West'; but we are conscious throughout the book of listening to what is at best a hybrid creature — in bowler hat and cummerbund — Radhakrishnan-Joad, now speaking in a strident twentieth-century Western voice, now in appealing tones, slightly exotic. But never, never do we get an unmistakable echo of their alleged Indian origin.

The wheel turns full circle, for the Epilogue is entitled 'The Need of the West.' The intervening sections are: Counter-attack; Intuition; The Universe as a Spiritual Unity; Way of Life; Pendant on Immortality; Religion in the Modern World. The attack is led by all the -isms, 'supported by the Higher Criticism, reinforced by the study of Comparative Religion and equipped with the technique of psycho-analysis.' Religious aspirations have in the past been based on wish-fulfilments. The new idealism must grow out of our accepting the world as we find it. For, says the sage, 'our sense perceptions, our logical concepts, our instinctive apprehensions, are not forms super-induced on reality, but are determinate forms of reality itself.' But if 'our deepest convictions give us trustworthy knowledge of ultimate reality,' why detract from Western creeds, which, despite their -isms, can also assent to this proposition? Mr. Joad continues:

> 'It is, I believe, a simple statement of psychological fact that, whereas most of the peoples of the world have in some form or other had this consciousness, most people in the West to-day have not. As a consequence religion means nothing to them, simply because they are without that basis of personal experience in terms of which alone religion has meaning. Now this lack is, I believe, a comparatively new thing in the world. Radhakrishnan simply does not credit its existence.'

One has the impression of a boxing bout which is deliberately staged; and it is so staged that the West takes the punishment every time. Again and again Radhakrishnan is appealed to for the count, but he only sprinkles another aphorism (generally a platitudinous one, *e.g.* 'All the religions owe their inspiration to the personal insights of their prophet founders') on the air, and after this refresher Mr. Joad sets the combatants off again. There is no philosophy worthy of the name in the book. No mind is analyzed by the author, for Radhakrishnan, excellent fellow though he may be, is never really introduced to the reader. Of God, Mr. Joad has neither acquaintance nor curiosity. The methods used are pragmatic, and the suggestions vaguely Platonic.

Of religion, in which he is obviously interested, Mr. Joad claims to have had no experience:

> 'Radhakrishnan speaks as if the religious consciousness were an inalienable and universal possession of the human spirit, something which all human beings enjoy in so far as they are in fact human. I can only say that I have looked into my consciousness very carefully and can find nothing of the kind, unless, as Radhakrishnan suggests, I am prepared to accept my feelings for Nature and the "spell" which great "works of art cast upon us" as religious.'

Yet with this lack of knowledge of the subject, he (Mr. Joad) would foist on us the following: 'In integrating the personality, religious experience includes and transcends both consciousness and the unconscious.' Brave words, but what on earth do they mean?

Those who hope to meet an Indian mystic will be disappointed. There is nothing of a Ghandi, or a Rabindranath Tagore, or a Sadhu Sundar Singh here. Those who like to take something home with them after the sermon should also leave Mr. Joad alone. But the book should be read for two reasons. It gives a most excellent account of the present 'situation' in the West. It is symptomatic of the intellectual and psychic *malaise* which afflicts so many among the at once most honest and most intellectual of our contemporaries. It is for Christian Modernists to show that these last stand to lose nothing by looking to a more permanent source of inspiration.

J. R. Bateman.

A STRATEGIST FOR CHRIST.*

The subject of this biography, John R. Mott, is, fortunately, vigorously alive in his seventieth year. Mr. Mathews has hastened to give us this biography in order that the life, which it clearly and fully portrays, may serve as a guide and inspiration to the younger generation. This objective is excellent, for Dr. Mott has very much to teach both old and young. That Mr. Mathews' objective would be more conclusively reached had he made the book shorter is more than likely: he has, as he confesses, found the task of compressing the voluminous material somewhat difficult, and his book is, in effect, little short of a full-dress 'life and letters.' Nor has the book the note of critical appraisement: such a note is not to be expected in the life-time of its hero, though it might heighten rather than lower the impression of greatness which Dr. Mott makes. Greatness is not too strong a word for John R. Mott. He was the chief founder of the World Student Christian Federation and influenced all the affiliated associations; he organized the great war-work of the American Y.M.C.A. in all the belligerent countries; he has contributed more than any other to bringing the Christian Churches of the world together. His chairmanship of the Edinburgh Missionary Conference is still remembered. He stepped aside from these great tasks to serve at the request of the government of the U.S.A. as a member of the Joint American-Mexican Commission, 1916, and of the U.S.A. Mission to Russia, 1917, and he refused the post, urgently pressed on him, of American Ambassador to China. It is not surprising to find President Taft describing him as 'one of the leading men of this generation in the United States.' Alongside this statement should be put a sentence in a letter from Sir Cecil Spring-Rice, about Dr. Mott's work of combating the widespread demoralization inevitable in war: 'You have done the most splendid work in secret.'

Dr. Mott has all his life set before himself as his supreme aim the conquest of the world for Christ. With this high end in view, he saw the growing importance of the universities in the new world order and con-

* *John R. Mott, World Citizen.* By Basil Mathews. (S.C.M. 1934. Price 12/6.)

centrated on students because they become the future leaders: he also early perceived that invention had made the world a neighbourhood, and therefore he took advantage of every scientific aid to forward Christian world unity. He brought great gifts to these tasks. Converted by Moody, he has himself a gift of evangelistic preaching which has moved men of sixty different races to 'decision for Christ.' A notable feature of his spiritual life, as depicted in this book, is its business-like character. His prayers, particularly in the form of the Morning Watch, have the chief place in an ordered hierarchy of activity of which devotion to God's will is the supreme principle. Other Christians may profit by his example of acquiring a thorough knowledge of the facts and in listening to the advice of others before before seeking independently to perceive the divine will. In an early letter he reveals his own standards in this matter: '(*a*) The Holy Spirit, who guides in co-operation with (*b*) the Scripture; (*c*) Reason — not feeling; (*d*) Conscience; (*e*) providential events.' From this deeper discipline comes a keen sense of what he calls 'the priorities'; that is, a perception of which among many conflicting and changing claims, tasks, and openings should next receive attention. To use every minute of time wisely is to Dr. Mott a religious duty and no mean one, and therefore he has an adequate sense of value of leisure and complete relaxation. To court physical breakdown by overwork is 'to tempt the Lord thy God.' A highly developed technique of living has been necessary to him in his travels so that the great demands on him at every halting-place should be adequately met. At first he was afflicted with train-sickness, until he found ways of conquering it, and has all his life been prone to sea-sickness. Emerging haggard and yellow after three days in his berth, 'I don't feel,' he said, 'as well as I look!' Dr. Mott has been three times round the world, and even Mr. Mathews shrinks from reckoning up his total mileage; his knowledge of men and movements is probably unequalled.

It is typical of Dr. Mott that when he accepts an invitation to give a series of addresses to students, he details to those on the spot the preparations, practical and devotional, which he wishes undertaken for some months before he arrives: for his own part he acquires knowledge of local conditions through persons, books, and specially-prepared memoranda, so that when he arrives he has some working knowledge of the University, its customs and personnel, the moral problems and the intellectual interests of its students. Having inspired his audiences, he assures them 'the end of the conference is the beginning of the conquest,' and before he leaves devotes time and energy to those persons and those plans likely to complete 'the conquest for Christ.'

Alongside this evangelistic work has gone the administrative 'care of all the Churches,' the guidance of policy, the selection of leaders, the starting of Christian student organization in countries where the idea was novel but the need and opportunity

great. This has meant for Dr. Mott not only immense secretarial labours but also the raising of much money. Americans, especially wealthy Americans, have been his generous helpers. To Dr. Mott, the raising, or as he would say, the 'releasing' of money for the furtherance of the Kingdom of God is a part of the Ministry itself.

His biographer claims that Dr. Mott cannot have released less than $300,000,000: it is a remarkable figure, but perhaps a man who knows enough of human nature to persuade men to 'decide for Christ,' knows enough to persuade them to give part of their wealth—if he sets himself with full seriousness to the lesser task. All the way along Dr. Mott has applied the technique of 'big business' to the furtherance of the Kingdom of God without losing sight of his end or forgetting whose Kingdom it is. The children of this world have nothing to teach Dr. Mott, and the pious have much to learn from him. His is an integrated and powerful personality, a fine type of Christian character, devoted, decisive, prophetic, efficient. He is one of 'the Elder Statesmen' of Protestant Christendom.

H. G. Mulliner.

THE CHRISTIAN CHALLENGE TO YOUTH.*

This book contains two series of talks given by the Headmaster to the boys of Alpine College, Arveyes s/Bex, Switzerland. Although the spoken word is bound to lose colour when reduced to print, Mr. Chaning-Pearce need not have apologized for publishing his addresses, for they retain, for the reader, a charm and vitality of style as well as considerable substance. The author's knowledge of boys is wide and deep, and he approaches their minds with tact and judgment, insight and originality. The personality revealed in the book is one that boys would understand and respect; and the cogency of the impression made upon the reader is largely due to the clarity in which the mind of the author stands revealed, and the oneness of himself and his message. Yet self-revelation was certainly no part of his intention; it was imperative for him to utter the things he

* *The Religion of Youth.* By Melville Chaning-Pearce. With an Introduction by C. F. Andrews. (Hodder and Stoughton. 1934. 5/-.)

had seen and known. The author has passed through spiritual experience of an intense and determining kind, without any loss of essential sanity. He makes a clear presentation of the quality of the Christian life because he has attained a personal coherence of outlook. Although he acknowledges a debt to the writings of Karl Barth and to the Group Movement, neither of these influences provides a label that can be attached to his theology, and neither of them is to be identified with the 'experience' which has been for him decisive. Influences upon him have been fully assimilated and made his own, and his earlier humanistic outlook has been transformed rather than shed in his discovery of a vital and broadly modern Christianity. In his presentation, the Christian qualities are not suspended aloof from good sense and the whole world of human interests, but are raised from that native basis to a higher fulfilment. He quotes the words of Thomas Traherne: 'You never enjoy the world aright till you see how a sand exhibits the wisdom and power of God.'

Though much of what Mr. Chaning-Pearce has to say is not new, except in the sense that it must be new to a boy, it has the freshness which gives the reader a sense of re-discovery even along well-worn paths. The analogies and illustrations are illuminating, and things often left separate are brought into significant relation.

The book is in two parts, consisting of groups of addresses delivered after and before the crucial point in the author's religious development. The talks in Part II 'approach religion from what may be called a humanistic angle,' and are 'ethical rather than religious.' Among the subjects treated are Manhood ('Sapiens, sibique imperiosus . . . in se ipse totus'), Training ('The real freedom of a man is . . . the substitution of self-control for control by others), and the Nature of Happiness. Perhaps the best in this series is the address on Love.

The outlook in Part I supersedes, in a sense, that of Part II, but does not cancel the value of the earlier addresses. These strengthen the case maintained later by showing the author's grasp of the humanistic creed at its best before he was led from it, and by implications within it, to something transcending it.

As Part II concerns 'what man thinks about God,' so Part I concerns 'what God has to say to man.' Here emerges the absolute of the Christian conviction: '"Better Jesus beaten and defeated than all the world beside!"' The opening chapter gives a picture, which would be valuable to boys, of Jesus the man; the picture is drawn with suggestive insight, and escapes the adoption of a patronising attitude as well as do most such attempts. There follows a series of chapters on the meaning of the Christian Year — Advent, Epiphany, Lent, Good Friday, Easter, Whit-Sunday. The

aim is to express and commend the Christian view rather than to ground it philosophically. The tone of these talks is urgent, yet sane and reasonable. The author sees that the adolescent will merely miss the point if he becomes academically tangled in scholastic discussion of doctrine, and that the chief matter for concern is the view of life and of God that the doctrine implies. 'Theology is the science of Christianity; we are concerned with the practice of it, the art of Christian living, and this, like all other Christian doctrine, only intimately effects us as it has bearing on our life and conduct.' Thus, of the Resurrection, he says: 'Our problem to-day is rather whether the Jesus Who manifested Himself to Paul and the disciples after the death on the Cross was a reality or an illusion.' And, noting that the doctrine of the Trinity 'was an attempt of the early Church to express in a system of thought what the life and teaching of Jesus meant to it,' he passes on to the picture of a God Who not only is the ultimate ground of the universe, but has actively and uniquely revealed His nature and purpose in a historical event, and Whose same power continues available here and now in human life.

The spirit of the book throughout—its authentic conviction, common sense and humour, and no small literary power—would make an immediate and serious appeal to boys, and to older persons as well. There can be no doubt of the value of the book to confirm and illuminate where there is already some faith to be confirmed and illuminated. Its appeal to youthful sceptics would be less sure, though it would powerfully present the Christian view to them as something which at any rate yields nothing to ethical humanism in stamina, daring or a sense of reality. There is little provision, however, for the type of adolescent who enquires vigorously on the intellectual plane; nor is such provision within the author's intention in this book. But Mr. Chaning-Pearce must have encountered the growing interest in the philosophy of religion which, as clergy and schoolmasters testify, is manifested by the rising generation. It is natural for the boy of 15-18 to keep his inner life secret; and, where religious matters are concerned, he more readily meets other minds on the plane of reason than on any other. It is true that the intellectual approach may end in the *cul-de-sac* of academic muddle; it is equally true that a purely intellectual approach will never result in effective Christian living, or in any ethical activity for that matter. But the intelligent adolescent, whose mind has entered upon the 'systematizing' stage, has an appetite for metaphysical speculation which, though naïve, is genuine and searching. He wants to know, and has a right to investigate, whether the creed put before him makes sense. Immature and transient though his

systems are bound to be, he rightly claims the need for experiment along philosophical lines *pari passu* with other modes of adventure. There is a real need in this age for a presentation of Christian philosophy which is intelligible, and which moreover is intelligible to youth.

M. V. C. JEFFREYS.

THE SPIRIT OF WORSHIP.*

Worship has been an integral part of any religion which in some sense recognizes 'some power apart from ourselves.' It is the artistic and illustrative principle applied to the dogmas of religion, and as such is deserving of serious study, for the history of worship is, in a large measure, the history of the evolution of doctrine. Again, it is the interpretation of religion in terms of a philosophy of symbolism. The supreme importance of worship lies in the fact that it is the staple theological diet of 'the man in the pew.' If, Sunday by Sunday, the average churchgoer is faced with a worship lacking in symbolism and destitute of that dignified ceremonial which all lovers of *Ecclesia Anglicana* have a right to demand as their due he will either become indifferent or, what is even worse, interpret life in terms of the worship which he witnesses once a week as something dull, unbeautiful, and lacking in imagination. On the other hand, if he is presented with a mode of worship which is the portraiture of a strictly limited theology, he is apt to have but a very slight regard for the veracity of the clergy who take part in it and to look askance at their intellectual sincerity and capacity. These points of view are of the utmost importance for no less a reason than that, whilst scientific understanding of theology is the possession of the few, worship is the common property of the many, and it will be by the effect produced by any one mode of worship upon the multitude that its theology will be judged.

The two books before us seek to reach the heart of the problems and, in a large measure, they succeed. Mr. Micklem is a Free Churchman of the most modern type. He respects his Puritan forbears, but his respects are paid from a distance, and

* *Our Approach to God.* By E. R. Micklem. (Hodder and Stoughton. 1934. 7/6.)

Christian Myth and Ritual. By E. O. James, D.Litt. (John Murray. 1934. 12/-.)

he has no desire to make strait his thoughts by adopting the liturgical inhibitions which accompanied Puritanism. He assumes in his reader not only belief in God but also the call to worship, and he discusses the best mode of obeying that call. Quaker worship, the Mattins of the Prayer Book, the average Free Church service, are reviewed and their strength and weaknesses discussed. He sees clearly that sacrifice must be at the heart of worship and that worship, to be effective, must be both real and adequately framed. It is a far call from Sibbes or the Brownists to the Free Churchman of to-day, and Mr. Micklem has no prejudices against liturgical worship. He leaves his reader with an impression of the flexibility of Free Church worship at its best, and as a modern guide to worship we cordially recommend his book. We have but one complaint against Mr. Micklem. Defining sacramentalism in the broadest possible way as the material, outward and temporal, being the type of the spiritual, inward and eternal, and having regard to the part that sacramentalism has, for good or for ill, played in Christian worship, it would seem that 'The Lord's Supper' needs to be brought forth from the last chapter and to be given greater prominence in the book as a whole. From Mr. Micklem's treatment of the subject one would never gather that the evolution of Christian worship took the course which may be traced in Justin Martyr, the *Apostolic Constitutions*, or the Primitive Liturgies. But otherwise Mr. Micklem has done his work well. He sees, with Dr. Heiler, that there is a spirit of worship which beckons to mankind, and that obedience to the summons can only be adequately rendered when the worship is properly formulated.

Dr. James approaches the problem from another angle. He brings to its solution his great anthropological learning and from it formulates a definite thesis. There is a Christian ritual pattern. Christian ritual and its associated beliefs are nothing less than a living culture equipped with an extensive literature. The roots of this culture are deeply laid in antiquity. Dr. James fully recognizes that there are many ancient strands embedded in the new culture pattern. These strands, he contends, received a new functional significance from the welter of religious forces current in the Graeco-Roman world at the beginning of the Christian era. The translation of the old strands into a new en-

vironment gave to them a new metaphysical and theological significance. Two factors play an important part in Dr. James' thesis. The religious rite and ceremony is the outcome of human needs and desires. It is also an evolution. Whatever may be said for or against the thesis of an original simple gospel such as that which Dr. Harnack sets forth in *Das Wesen des Christentums*, yet the fact remains that, from the beginning of the second century onwards, Christianity was evolving into that which was synonymous with the worship of Jesus as the Eternal Son of God and as the centre of a sacramental cult. This thesis Dr. James supports by a wealth of learning drawn from folk-lore, liturgy and tradition. He lays bare the origins of Christian worship, embedded as they are in remote antiquity. Especially interesting is the manner in which he traces ancient ideas of kingship and of the sacred function of kings, and shows their outcome in the modern coronation ceremony. This is a most important book and one that will be used largely by students. May we therefore beg of its learned and distinguished author that he will correct the references given in many of his footnotes? Inaccuracies of page-reference are apt to be irksome, and in a future edition this blemish should be rectified.

Worship suggests catholicity, evolution, and symbolism, each of which is a factor of very broad implication but at the same time rooted in the course of the development of organised Christianity. These various factors go to make up the traditional approach to worship. But the whole is conceived in the broadest possible terms and within its bounds there is scope for flexibility and re-adjustment. The ideal for which the Modernist should strive would seem to be a re-shaping within the tradition—for the tradition is not to be dismissed on account of its origins, however lowly they may be—rather than a setting of himself over against the tradition. Dr. James' book would suggest that the *religiousgeschichtliche* approach to the history of worship is correct. This, by deliberately placing himself within the course of the tradition, the Modernist will convey his recognition of the truth which underlies the best in the various religions of the world. He will have accepted the truth inherent in that view of development propounded by Loisy and by Tyrrell.

We trust that many who desire to see Modernism take to itself practical expression will attend to the problem of the spirit of worship, for it is through worship that the ordinary churchgoer will come to understand the full significance of the Modernist movement. The present liturgical movement in Germany shows how much can be achieved even within the strict confines of the Church of Rome. To any who desire the achievement of this end, we commend such excellent works as those of Dr. James and Mr. Micklem.

F. H. Amphlitt Micklewright.

NATURALISTIC THEISM.*

Ever since the publication of his Gifford Lectures of 1922 under the title *Emergent Evolution*, those interested in the problem of the correlation of science and religion have been grateful to Dr. Lloyd Morgan for the new line of thought which he has suggested. His subsequent volumes, *Life, Mind and Spirit* and *Mind at the Crossways*, have helped still further to illuminate this valuable line of enquiry. In his latest book Dr. Lloyd Morgan discusses certain aspects of the view which he has elaborated in these earlier works, and his discussion will be appreciated by those who are already familiar with his line of thought as well as by those who desire a general introduction to his philosophy of emergence. Dr. Lloyd Morgan modestly describes his book as 'no more than an episodic talk from an old armchair,' but he succeeds in recapitulating many of the salient features of his philosophy, especially his interpretation of the process of mental development.

He begins by sketching his view of the relations of science and philosophy, his 'A B C' of method. Science is strictly an 'empirical enquiry the aim of which is to render an exact account of actual processes, physical and mental.' This enquiry may for convenience sake be divided into two parts, that which 'deals with physical events within the material world, which includes living bodies,' and that which 'deals with mental experience and in due course consciousness.' The former he terms B-enquiry, and this is, broadly speaking, the province of physics; the latter he calls C-enquiry, and this falls under the general heading of psychology. In addition to this field of scientific enquiry with its two main divisions, there is still another and a wider field of human enquiry—that which seeks to elucidate the nature of that Activity in terms of which any philosophical explanation of what happens in the fields of B- or C-enquiry must ultimately be given. This metaphysical or metempirical enquiry concerning Activity—or why things happen—he labels A-enquiry.

'That leaves us free' (he says) 'to interpret all that happens in the

* *The Emergence of Novelty*. By Professor Lloyd Morgan. (Williams and Norgate. 1933. Price 7/6 net.)

evolutionary terms which are appropriate to scientific discussion under B and C without either asserting or denying that what does so happen is also susceptible of explanation under A.'

Thus, in discussing scientific interpretations under B and C (such, for example, as that of evolution or emergence), all explanation in terms of Activity must be ruled out of order, and reintroduced in its rightful place under A-enquiry; no useful purpose will be served by confusing A-enquiry with B- and C-enquiries. This method therefore necessitates the exclusion from B- and C-enquiry of all A-explanations (that is, explanation in terms of Activity), such as those of Hormé, Entelechy or Vital Stuff. All physical and psychological processes must be interpreted (under B and C respectively) strictly within the limits of scientific enquiry, without resort to explanations in terms of Activity. Dr. Lloyd Morgan contrasts his method with those of Driesch, E. S. Russell and those who introduce A-conceptions into biological enquiry.

Thus, the hypothesis of emergent evolution is, as Dr. Lloyd Morgan understands it, a strictly scientific conception. It may stand in need of an ultimate explanation in terms of Activity (under A), but that is another matter. The emergence-interpretation of physical and mental processes is strictly scientific, an interpretation under B and C, not an explanation under A. Thus, Dr. Lloyd Morgan's view may be called that of Emergent Naturalism, for he holds to the position of his great teacher, T. H. Huxley, that evolution is a generalised account of what actually happens, not an explanation thereof. His science is completely naturalistic. Emergence is a scientific account of what happens in the processes which science seeks to interpret, not an A- explanation which tells us why it so happens.

The concept of emergence is nothing more or less than a description of how evolution proceeds. From time to time in the observed course of cosmic advance something new appears — a form of organisation or mode of relatedness which has not previously occurred in the course of evolution. This Dr. Lloyd Morgan styles 'primary novelty': something exists which (so far as we can tell) had never existed previously. Thus, there must have been a time when crystals, or life, or consciousness, were primary emergent novelties. Secondary novelty is the name given to emergent forms of novelty which are not absolutely new, but are new only in respect of this or that particular situation, as when, for example, in a laboratory crystals emerge in a cooling solution, or when self-consciousness first emerges in the growing child.

Thus, the theory of emergent evolution assumes that real novelty emerges from time to time in the course of cosmic advance. This is claimed to be a matter of straightforward scientific observation and inference. The pattern of molecular process is supervenient upon that of atomic process, and so on; life is supervenient upon lower forms of inorganic relatedness; mind is supervenient upon life, and self-consciousness upon mind. Each of these supervenient novelties is emergent when contemplated in regard to the previous stage of advance — matter, life, mind, self-consciousness are

all in their turn emergent qualities. Their essential novelty turns upon the question of their predictability on the part of a hypothetical observer situated on the previous level of emergent advance; the advocate of the emergence-hypothesis must shew that it is reasonable to suppose that emergent novelties are absolutely unpredictable antecedently to experience of them, that is, prior to their emergence. This statement is made, of course, only in respect of primary, not secondary, novelty. The exponents of emergent evolution believe that novelty is in this sense a feature of cosmic evolution (both under B and C), and that as such it is entirely unpredictable; while their opponents, such as Dr. W. McDougall, assert the predictability of what is styled novelty.

In his latest book Dr. Lloyd Morgan deals mainly with the problem of mental emergence (C-enquiry). He works mainly from the point of view of the genetic psychologist, elaborating the various genetic stages of psychological development in living organisms, from the (lowest) level of mere sentience, *viâ* the perceptive to the reflective levels of awareness. He trys to shew the part played by the emergence of novelty in this process of mental evolution. There are three principal levels of awareness in mental advance. The first is that of mere sentience, the probable condition of the human infant prior to birth, and of the lowliest organisms in the world of nature. From birth to the age of some thirty to thirty-six months the infant lives on the perceptive level; thenceforward he is increasingly reflective or self-conscious. The vast majority of the animals remain on the perceptive level; the reflective stage is distinctively human. But, of course, the adult human mind comprises all three levels, the sentient, perceptive and reflective. Dr. Lloyd Morgan adroitly shews how it is possible even in our own experience to distinguish analytically each of the three levels. He brings to the discussion his great psychological ability as well as his long experience of the careful observation of lower forms of life.

Thus, Dr. Lloyd Morgan discovers real novelty throughout the whole process of cosmic evolution, from the emergence of the atom to the emergence of value. Such emergence of novelty he claims to be a reasonable scientific hypothesis. So far we have remained within the sphere of B- and C-enquiry. But this hypothesis raises questions within the sphere of A-enquiry. Although emergence is strictly a category of scientific interpretation, it must, if accepted as scientific truth, carry important implications within the realm of philosophy. Dr. Lloyd Morgan always presupposes that A-enquiry lies behind B- and C-enquiry; a philosophical background of scientific interpretation, both in physics and psychology, is throughout contemplated. In the Epilogue the author urges that a rigorously empirical or strictly scientific conclusion has its metempirical or philosophical complement in that which we call Activity or Purpose. It is here, of course, that the exponents of Emergent Naturalism disagree: the differences between Dr. S. Alexander and Dr. Lloyd Morgan are well known. Emergence, it would appear, is compatible with

more than one metaphysical view of the nature of the ultimate Activity. Theists at any rate will be grateful to Lloyd Morgan for demonstrating the fact that a theistic philosophy is both possible and reasonable along with a full and frank acceptance of the facts of emergence. They will be thankful to him for showing that resort to categories of Vitalism and Animism are not necessary even for a religious interpretation of the cosmic process, and that a scientific naturalism (of which T. H. Huxley himself might have approved) may, if the concept of emergence be taken seriously, be held as an integral part of a theistic interpretation of the world. Those who are anxious to effect a complete reconciliation and to establish a working partnership between religion and science cannot afford to overlook the results of Dr. Lloyd Morgan's thought.

Dr. Lloyd Morgan tells us that he venerates Alexander as a master, although he ventures to differ from him on certain fundamental points, just as Alexander himself venerates but does not strictly follow his master, Spinoza; and he quotes Alexander's fine saying that a great man may be more honoured by divergence than by obedience. Lloyd Morgan ventures to question whether Alexander's 'nisus,' the impulse of creativeness in the cosmos, is the ultimate Activity for which philosophy searches. Alexander's 'nisus' rests upon the principle of the creativeness of time; it is, in fact, the element of time in the primordial world —its principle of mobility and restlessness. Lloyd Morgan pertinently asks whether this creativeness is that of concrescent process, or whether it is what Whitehead calls creativity. Many will feel that the ultimate Activity must rather be sought for in terms of consciousness, or, in other words, that the Aristotelian principle that a process should be explained by its end rather than by its beginnings, is valid here.

A. RICHARDSON.

INTERIM CHRISTIANITY.*

This is an important, a beautiful and a significant book. It is important for its own intrinsic worth, but still more so, to the student of modern life and religion, for its sensitive reactions to

* *The Pillar of Fire.* By Roy McKay. (Alexander Maclehose. 1934. 3/6.)

the salient currents of thought and feeling of our time. It is beautiful in the clarity and simplicity of its prose and the insight with which from time to time its pages are lambent. It is significant for the 'interim' nature of its ethic.

Art has so well concealed art that the delicate restraint of style and pungency of thought are easily missed; on a first and casual reading the diction seems a little colourless and the thought insipid and second-hand. It is a tribute to the quality of the book that a second reading goes far towards reversing that impression. It is starred with sayings, not 'things extreme and scattering bright,' 'to split the ears of the groundlings,' but things so unassertively and simply said, so at one with their context and growing so inevitably from it that they must be isolated for their real value to be seen. Here are a handful. '. . . every apprehension of truth is incomplete unless it points beyond itself to some deeper truth.' 'We are sojourners in the land of promise.' 'The world as we know it to-day is like a large orchestra without any conductor.' 'Out beyond us lies our hope.' '. . . it is remarkable how warlike many of our pacifists are.' 'The Christian life will never surrender its secrets to us; it demands our surrender to its secret.'

Mr. McKay warns us in his preface that he has neither conclusions nor guidance to offer, only a realization of the problem of modern life; but he suggests an attitude towards that problem, and it is upon the value of that statement and suggestion that his work is to be estimated.

The problem is posed in the terms of the Barthian dialectic. Although Barth is only once specifically cited, no one familiar with the Barthian literature can escape the fact that this is the background of the book. But it is now less obtrusive. In the period since the publication of *Tell John*, in which the Barthian thunders tended to drown the voices of its authors, Mr. McKay has been able more fully to assimilate that strong intoxicant. He is more than a mere sounding-board to Barth in this book, and this translation of the 'theology of crisis' through the medium of a peculiarly sensitive English religious consciousness into a genuinely English idiom is symptomatic.

From time to time he still echoes Barth almost verbally. 'God's will is set over against the doing of it, as heaven is set

over against earth,' the Church conceived as 'a pointer to the fact of God,' the 'knowledge in which we become aware that we are known of God,' are little more than Barth unblessed by inverted commas. But these almost verbal reminiscences are not typical of the book and are now rare; for the most part the author succeeds in achieving a thought and style which is his own, although the Barthian theology is still manifestly its chief component.

This translation of the Barthian gospel into an English idiom at first sight seems to effect no more than an adulteration of that dynamic doctrine. The fire and fury of Barth become a suffused glow; if Barth wrote with forked lightning here is rather the diffused light of sheet lightning against that 'dark night of the soul' and of the age which is the background of both. With Mr. McKay the thunders of Barth have died down to a distant though no less ominous rumbling. The familiar storm-troops are all here, the paradox, the dialectic mode, the 'gulfs' and the 'abysses,' the 'mysterium tremendum,' the 'otherness' of God, the 'horizon-lights,' the tension; but they are deployed with a difference. Where Barth is, as it were, in the firing-line, Mr. McKay is in reserve. His attitude is perhaps rather that of the later than of the earlier Barth; like the Barth of *The Christian Life,* he would face life with a 'far-seeing, happy patience,' if he could. He makes it 'his business to be a watchman.'

His problem is that of Barth and of our time, the age-old antithesis between immanence and transcendence. He poses it in his preface. 'How could one lay hold of that which could not be laid hold of?' 'How can God, the "wholly-other," be apprehended by man?' The consciousness of this 'impassable gulf' still dominates Mr. McKay's theology, and he outdoes the 'futilitarians' in his recognition of the futility of human efforts at 'reconstruction.' He knows that 'we cannot save ourselves'; he hears 'God's question sounding its Vanitas Vanitatum over our questions,' the mounting 'Is it worth while?' of modernity. He has shrewdly gauged the menace and the blasphemy of modern humanism, especially in its pseudo-religious forms. '. . . the main tradition of thought and the general trend of our civilization for the last two hundred years begins with man and ends with man.'

He is not alone in that perception. It is the burden of the prophecy of such as Maritain and Berdyaev as well as Barth. 'The religion of humanism is not . . . Christianity'; that can hardly be said too often to-day or too clearly, and Mr. McKay does not cease to say it. Post-Renaissance humanism has come or is coming to a dead end, and the whole of our modern civilization and thought is saturated with that humanism. Beyond humanism is God or nothing, and God is beyond human reach. Held under the awe of that double realization, Mr. McKay can only say: 'Wait and watch,' assuring us that 'if our hearts are restless . . . God is at work in the restless heart.' 'We are looking for something and cannot find it.' Our need, like the Church, is a 'pointer' to God — no more and no less.

Certainly all this is worth saying; perhaps it is all that can be said in our present situation. Under the burden of it Mr. McKay is like a watcher of night-skies and is impatient with all 'false dawns.' That impatience leads him to a judgment of the 'Group Movement' which seems unduly biassed by his prepossession. He condemns their principle of 'sharing' on

the evident truth that no man can share his real identity, that there is an unshareable 'secret of the King.' But do the Groups pretend that this is not so, or do more than attempt to share 'religious experience,' a very different matter, and, in point of fact, precisely what Mr. McKay is himself doing in this book?

It seems, indeed, that this matter of the impossible sharing of self, of the essential and ultimate aloneness of the soul, is the gravamen of his charge against the Groups, and his emphasis (though not perhaps his application) of this impossibility needs saying from the point of view of religion. The prophetic call, says Mr. McKay with an obvious truth, 'belongs only to lonely souls, who, passing through the dark night of God's abandonment, have lost their way, until, with the promise of the dawn, they found His hand upon their shoulder.' That is finely and rightly said and Mr. McKay's is not the only voice which is saying it to-day. Professor Whitehead has said it with his now familiar definition of religion as 'what a man does with his own solitariness'; Mr. Bernard Shaw has put the truth into the mouth of his St. Joan; Mr. J. C. Powys says it very loudly and plainly in his *Philosophy of Solitude*; Mr. Charles Morgan makes it the underlying theme of his beautiful book, *The Fountain*, from which Mr. McKay so freely quotes and by which he has evidently been profoundly moved.

This insistence upon the value of this ultimate aloneness which no sharing can communicate among the finer spirits of our time is perhaps their reaction to collectivism. Mr. McKay is right enough in urging the 'Groups' to recollect it, but is he right in supposing that this essential solitude of the soul is exempt from that Christian paradox of losing life to save it which he expounds with so much beauty in his meditation upon the 'alabaster jar' in chapter viii? Is not this very solitude and integrity of spirit also that which the Christian must be ready at call to break? 'Only by breaking the alabaster jars of our precious things shall we realize their true value,' he writes. But there is no more precious thing than this integrity; it is perhaps the ultimate and most costly sacrifice that the Christian is called upon to make. To make that supreme sacrifice a common thing is a sacrilege; Mr. McKay is indefeasibly right. To refuse to contemplate that it should ever be made or can be made — is that so Christianly right? Did not Christ Himself make that supreme sacrifice, perform just that impossibility?

Mr. McKay sketches an 'interim' theology, a waiting Christianity. He is one of a band of many moderns, both in and out of holy orders, whose utterances have 'something of prophetic strain,' and it is evident that, by temperament, he is of the prophetic rather than the priestly lineage in religion. He has beheld 'the Lord of Hosts, high and lifted up,' and he is dumb.

This book tells of his dumbness. It is well that such dumbness should not too readily be broken or the word spoken before the word is heard. But prophecy has a positive as well as a negative aspect; '. . . though it tarry, wait for it; because it will surely come . . . ' The 'gulf' upon which Mr. McKay trembles to look has a bridge, though of no human building. When he can speak of that he will have a word to say more vital than anything he has said yet or in this good and timely book.

MELVILLE CHANING-PEARCE.

A GOSPEL SOURCE-BOOK.*

The purpose and contents of this book can best be summarized by quoting its preface.

> 'This volume owes its appearance to a memorandum by Dr. Nairne suggesting that the old type of commentary with its mass of detailed foot-notes was no longer wholly satisfactory. Its purpose is to give in condensed and simple form the necessary information as to the religious and social situation in Palestine, as to the evidence for the history of Jesus, and as to His life and teaching; and then to introduce the reader to the chief sources of our knowledge of Him. St. Mark's Gospel and the primitive source "Q" are set out in paragraphs with full references to the introductory material and brief notes on a few points of difficulty. These are supplemented by the chief portions of St. Luke and St. Matthew which add new evidence, and by a few passages from the earlier chapters of St. John. We hope in this way to combine the advantages of the usual "Life of Christ" with those of a source-book; and to encourage readers to study the original documents for themselves.'

The introduction to the text of the Sources occupies just over one hundred pages, and is a fine example of severely condensed and lucid writing. It is often lit by flashing phrases. 'Timaeus, the beggar at Jericho, was not the only blind man on the road. Faith for him as eventually for the disciples was the condition of restored sight.' The Old Testament and the history of the Jewish people are presented in firm perspective. The teaching of the Prophets; Greek and Roman influences; the Messianic and Apocalyptic hopes, lead quickly to the religious ideas current in our Lord's day, and all serve only the relevant purpose of providing a setting which allows the Life to be understood.

* *The Life and Teaching of Jesus Christ.* By Professor C. E. Raven, D.D., and Eleanor Raven. (Cambridge University Press. 1933. 4/6.)

There follow a few useful pages on the transmission of the Gospel text, and a brief recapitulation of the generally agreed findings of literary criticism introduces the Sources Mark, 'Q,' L and M. The peculiar character of St. John's Gospel is discussed. An outline of the Ministry 'is based upon St. Mark's record.' The three divisions of the Ministry which may be discoverable in that Gospel are accepted, without question, as historical, 'though not emphasized in the Gospel.' The Marcan sequence is presumed to be roughly chronological. The concluding chapter on the teaching of Jesus does not dim its attractiveness, a rare feat to be greatly commended. This chapter makes much use of 'Q.'

In a book intended only as an introduction to the Gospels, useful for schools and for Sunday-school teachers, and the main purpose of which is to print the texts divided into suggested 'sources,' limitation of space for discussion is severe. None the less, it must be said that certain passages are not very satisfactory. 'The Gospel (of St. Mark) is almost entirely contained in those of St. Matthew and of St. Luke, St. Luke following St. Mark's order closely, and St. Matthew re-arranging its material according to subject-matter' (p. 40), is a statement too inadequate to be worth saying. A note, in two sentences, on the date and authorship of the L source (p. 44), in the next sentence is made to be a discussion of the date of the completed book of Luke, and of *Acts*. Both these books our authors date before St. Paul's trial in Rome, and it is only from elsewhere in these pages (p. 74), and in connection with the Marcan Little Apocalypse, that we learn they believe Jesus foresaw the ruin of Jerusalem. Yet St. Luke's predictions of the siege constitute just the kind of difficulty which puzzles the inquiring layman and, in a class of intelligent children, occasions embarrassing questions. The Proto-Luke hypothesis, with its possible solution of the relative dates of *Luke* and *Acts* and of their enigmatic introductions, finds no mention. Again, the kind of teaching the authors give on miracles always creates confusion in a classroom of children who have reached their teens, baffling and discouraging the docile and antagonizing the brighter-minded. It is declared that some miracles have been exaggerated, for instance the raising of Jairus' daughter (p. 60), and this may account for others, such as the Stilling of the Storm, although

'we cannot exclude the possibility of the influence of Jesus; for we do not know if or to what extent inanimate nature is subject to such influence' (p. 59).

> 'A full discussion (of miracles) would be out of place; but two points should be remembered: first that the contemporaries of Jesus had none of our scientific training, believed in miracles as firmly as in more normal events, expected them to happen and accepted them uncritically; and secondly that the character of Jesus was such that we should expect Him to possess unique influence and powers wholly beyond the range of less perfect personalities' (p. 59).

'Jesus was sensitive, far beyond our limits, to the unspoken desires and motives of men . . . ' (p. 61). Therefore He knew what modern experience teaches of healing, that by 'sincere expectation amazing results can be achieved.' From here the argument proceeds to its conclusion along the now traditional lines.

> 'He possesed what we have never known, the influence of a manhood wholly at one with God: but if we can see in ourselves some faint analogy of His glorious "authority," we can realise that His miracles do not violate the "laws of nature" but reveal the operation of those laws as they apply under unique circumstances to an unique personality' (p. 61).

In a word, because Jesus was at one with God, sensitive beyond our limits to human desires and motives, therefore it may be supposed He possessed not only the knowledge, but the inherited clinical experience and technique, which modern psycho-therapy employs; and supposed further that He could influence at a distance the working of inanimate nature. There is a *non sequitur* here which leaves adolescents either dumb or protesting, according to their intelligence and the number of times they have heard it.

It can be inferred that the authors have strong views on the Eschatological question. 'To interpret the "signs" or the "second coming" literally as events destined to happen on the material level it to vulgarize the whole meaning of Apocalyptic' (p. 75). This is a clear position, if it is not argument. They seem to treat the Eschatological Sayings as metaphor used by Jesus to express the urgency of His message about the imminence at all times of God and of His Judgment. But surely it would have been wise to state, however briefly, the opposite view, and to illustrate it from the texts? In an age of free public libraries on the open-shelf system it is dangerous to leave any reader of sufficient intelligence to approach his Gospels through this book in ignorance of such a matter; dangerous for his further quiet development in understanding of his religion. The Eschatological Sayings are omitted from the reproduction here of the M source, and that without their inclusion in the list of things the omission of which

is acknowledged on p. 248, and although the opposite teaching finds a place in the printing of the L source: 'He spake—because they supposed the kingdom of God was immediately to appear.'

The text of the Gospels is given in five sections: Mark, what is common to Matthew and Luke, what is peculiar to each of them, and some narrative portions of John. The text is printed like an ordinary book under attractive subject-headings. There are cross-references to the Introduction and from one source to another, and brief purposive footnotes where needed. The 'Q' source is here mainly as found in Luke; the reconstruction is conservative and 'is very similar to that set out by Streeter.' The reader is needfully warned against ascribing certainty to any reconstruction of 'Q.' All that is peculiar to Luke is reprinted, save where Luke is unimportantly augmenting another source; the selection from Matthew is a pleasant one. Thus printed the Sources stand out most clearly and helpfully.

To a degree all teaching must be an 'interim-teaching,' but this is disconcertingly true for introductory teaching on the Gospels at this time. Save for the mention in a bibliography of Dr. Vincent Taylor's recent book, there is, and perhaps rightly, no reference to Form-criticism in these pages. There is growing up a radically new apprehension of the nature of the Gospel records, an apprehension which Form-criticism has emphasized, but which is properly independent of that particular critical method. According to that view it is no more than common sense that the Gospels, like all other historical records, are not to be identified with the events described; the events, so to speak, did not write the records, but were recorded by men. This or that turn of phrase cannot then be held to correspond with this or that phase of the event itself, nor a certain choice of words with a particular and recoverable articulation of the mind of the speaker to whom they are ascribed. We know Jesus not immediately in the Gospels, no longer 'after the flesh,' but mediately, through the reactions of men to Him, 'as in a glass darkly.' Meantime, before the implications of this realisation are plain, the Life of Jesus has to be taught to the generation of to-day. We can but use the Lives of yesterday as cautiously as we may, can but present the text without expurgation or too much comment, can but give interim-teaching. The value of this useful book will be the greater where the reader, or the teacher who uses it, is aware of its character as a halting-place early in a long journey.

M.T.D.

CHRISTIAN SOCIOLOGY.*

The increased concern of Christian thinkers with the social implications of the Gospel has been one of the significant facts of the last hundred years. The extent of this concern, particularly in the economic field, is brought home to the reader of Mr. Reckitt's considerable and important book, *Faith and Society*. The writer gives four interesting chapters to the history of the

* *Faith and Society*. By Maurice B. Reckitt, M.A. (Longmans Green and Co. 1932. Price 15/-.)

A Christian Sociology for To-day. An Abridged Edition of *Faith and Society*. (1934. 4/6.)

Christian Social Movement, both in Great Britain and in the United States. That these chapters are in any sense a history of the Movement is modestly disclaimed, and their purpose stated as merely an attempt to trace in brief outline the derivation of certain tendencies still observable. It result, however, there passes before the reader a most impressive, though somewhat bewildering, succession of movements which have contributed some thought or undertaken some experiment in the broad field of Christian Sociology. Mr. Reckitt notes a new orientation in the Social Movement, marked by a keener desire to speak with a full knowledge of the facts and with the background of a thought-out theology. 'The Mediaeval Church,' he says, 'was listened to because it had something clear and concrete to say and good grounds for saying it.' And so, we may add, has Mr. Reckitt.

The second part of his book is entitled 'The Elements of a Christian Sociology for To-day,' and the chapters on 'Reality in Economics' and 'Freedom and Justice in the Social Order' are specially valuable. Mr. Reckitt brings to his subject two necessary gifts, the first a profound belief in God and a clear realization of man's moral and spiritual nature, the second a wide knowledge of discussions of economic questions and of industrial life as it is lived by men and women to-day. Thus he is both concrete and illuminating. The alteration in outlook and practice which he believes necessary in the industrial sphere may be large, but he knows what he wants and has good grounds for wanting it, nor does he irritate by impractical idealism. Where much is well and pertinently said, attention must be called to his section on 'The Worker and Industrial Technique,' in which he discusses the control of mechanized industry from the human end, and concludes with ten considerations contributory to a Christian judgment on this intractable problem. The section illustrates the author's awareness of the complexity of the issues and reveals his ability to cope with them. Attention should also be called to what is said about 'The Universalization of Leisure'; about the sapping of moral initiative in modern business and industry, and about 'Consumer Credit.'

In a book where so many persons and movements and ideas are passed in review, readers are likely to find what they judge to be errors of omission

or commission. Modern Churchmen may wish room had been found for mention of that steady succession of papers on the theological background of social questions which have been read to their Conferences and have shown they have not forgotten the tradition set by F. D. Maurice. It is true Modern Churchmen have not developed any special sociological branch of their Union. Surely Mr. Reckitt says too much when he describes Dean Inge as preaching 'the fundamental inapplicability of Christian truth to economic problems.' Possibly the Dean has used somewhere a phrase justifying such a statement, but Mr. Reckitt must have forgotten *Christian Ethics and Modern Problems,* which remains a notable contribution to Christian thinking on social questions, although not from Mr. Reckitt's standpoint. Mr. Reckitt tells us he writes as 'a rank and file member of the Anglo-Catholic Movement.' It is thus not surprising to find him using the word 'world' as meaning 'society organised apart from the thought of God.' Such a use of the term may be good biblical theology but it may mislead us in the field of sociology. It is always tempting to set up the Christian minority of the authoritative Church in contrast to this worldly world; the affairs of world often 'ask for it'; the contrast helps to a certain vigour of statement; it may spring from a deep sense of a great treasure: yet in the end it misleads. For society as we live in it is not 'organised apart from the thought of God': rather the thought of God plays an elusive, inadequate but important part in our social organisation. Not least does the thought of God affect those 'men of good-will' whose influence, Mr. Reckitt seems a little to fear, sometimes leads the Christian to forget 'the essentially distinctive and transcendental character' of the Christian claim.

With this tendency to set the Church and the world in antithesis we would differ from Mr. Reckitt: with his sense of the Transcendant we are at one with him. He well says, 'That "God so loved the world that He sent His only-begotten Son" is an affirmation far more vital and fundamental for every effort and aspiration towards the re-making of society than any generalisation about Personality, Fellowship, or Service can ever be.' It is the hope of our society that this Blessed Incarnation continues by the charity of God, and not only within that visible Church which Mr. Reckitt rightly and wisely calls to heroic endeavour.

H. G. MULLINER.

THE MEANING OF THE GROUPS.*

'"I have found Jesus," said an undergraduate to Jowett. "I am so very glad to hear it," said the Master of Balliol, "but don't talk about it."' The story, quoted by Dr. Major, is the best text for this collection of essays on the Group Movement. Nearly all the essays bear witness to the truth of the fact that the movement has enabled a great many people to 'find Jesus'; and while the writers, like the Master of Balliol, are glad that

* *The Meaning of the Groups.* Edited by F. A. M. Spencer, D.D. (Methuen, 1934. Price 5/-.)

this is so, many of them feel the defects and dangers of the movement, most of which spring from too much 'talk about it.'

'Evangelism to be effective,' writes Professor Raven, 'requires that the world be seen and depicted in contrasted blacks and whites: it requires a faith that can be summed up in a few concrete phrases.' This is just what the evangelism of the Group does; hence its strength, and especially in an age which has lost confidence. The movement has undoubtedly given to many what Professor Raven calls 'the glamour and glory of first love.' First loves, though devastatingly exciting, are notoriously impermanent. 'I am sure,' says the same writer, 'that Dr. Buchman and his Groups can infect men with the love of God. I am much less sure that he recognizes how to follow up the initial experience.' 'Enthusiasm permeates the movement,' writes Dr. Dodd, 'and to many this enthusiasm is proof of its worth, but collective enthusiasm can become almost intoxicating. It stimulates a sense of personal importance and worthwhileness. It is one of the main attractions of the movement because it is thrilling to be enthusiastic, and we have not left the war far enough behind us to be really content to live without a thrill.' Certainly some of the Group literature suggests that its enthusiasm is one of the movement, for the movement, by the movement. The desire to 'talk about' their experience is often more evident than the effort to understand it or discuss it. It will not really do the Groupists any good in the long run to refuse, as we are told in the Preface was the case here, to *discuss* their views with those who do not share them. A notable exception was *Oxford and the Groups* (Blackwell). As Fr. Knox says, the movement 'cannot remain long without a creed, and it is doubtful if it can remain long without a church.' Dr. Selbie tells us that the Groups are most anxious not to form a new sect. If that anxiety is genuine, they cannot continue to refuse to think out their new vital experience, which is not questioned, in relation to the creed and traditions of the Church. As Dr. Selbie rightly points out, 'much of the obvious unrest of our time is due to intellectual doubt and uncertainty, and this is not caused, whatever some psychologists may say, by secret moral obliquity.'

To those whose knowledge of the Groups is not very extensive this volume of essays will be a sound and trustworthy guide. As a serious

critique of the ideas behind the Movement it is not so illuminating, except in the cases of the essays by Professor Raven and Miss Underhill. Miss Underhill's essay is very helpful. She analyses the idea of the group from the historical point of view. 'The religious group as such has always proved itself to be an unstable compound . . . If it does not crystallize with a sharply defined community, it evaporates; or else breaks down, and forms new and strange combinations, departing further and further from the Christian norm of sanctified common sense. Which of these two paths the group will pursue largely depends on the attitude the traditional Church takes up towards it.' Miss Underhill proceeds to illustrate her argument from the history of the Franciscan and other orders. She draws a distinction between the group which finds its true home in the monastery, and that which belongs to the market-place. 'It is the tragedy of Christian history,' she writes, 'that the Church, faced by the inconvenient problems and uncompromising demands which are forced upon her notice by every new manifestation of group enthusiasm, seems always inclined to one of two methods of dealing with the situation. Either she smothers the group in her bosom, or she casts it forth from her bosom.' The Mendicant orders exemplify the first; the Waldensians, Pirnher and Methodists the second. Miss Underhill suggests that there is a third possibility. The group may be accepted as *a* religious way, not *the* religious way. The spirit of tradition and the spirit of spontaneity must make a genuine allowance. 'The group must consent to learn something from the past; and the Church must consent to test something for the future.' Again, 'The Christian complex is rich, not simple: tradition and novelty, the unchanging and the changeful, the mysterious and the homely must all find expression in it. It must not appeal merely to one aspect of our nature—even though that be the ethical part—but to the whole creature, natural and supernatural, poised between eternity and time.'

ROY MCKAY.

BLACK BARTHOLOMEW.*

What Foxe's *Book of Martyrs* did to create and maintain a Protestant self-consciousness in its readers, Edmund Calamy's great work on the ejected ministers of 1662 has achieved in the maintenance of a dissenting or Nonconformist self-consciousness. Edmund Calamy was himself a Nonconformist minister, the son and grandson of Puritan clergymen of the Church of England. He felt the ejection of the Puritan ministers on St. Bartholomew's Day, 1662—'the black Bartholomew'—to be a most malicious and cruel act of persecution, and those who suffered by it he revered as saints and martyrs.

We cannot discuss fully here the rights and wrongs of this ejectment of Nonconformists in 1662. It was not the first ejectment of clergy (in what Mr. Augustine Birrell has called 'the troublesome history of the Church of England'), nor was it the last. The Nonjurors were to follow. It was not so much the opening scene as the closing scene of an ecclesiastical tragedy which had its beginning in Geneva over a century earlier. In the earlier stages of the tragedy the Calvinists were inside the Church of England, but in 1662 they were very decisively put outside.

* *Calamy Revised.* By A. G. Matthews, M.A. (The Clarendon Press, Oxford: 1934. Price 40/-.)

It would have been very much better for the religious life of England if these ministers could have been retained within the comprehensiveness of the National Church, although their presence there was never congenial, save on very rare occasions, to the authorities of that Church; and the Calvinists themselves were never really at home within it, save during the period of the Cromwellian Commonwealth when the bishop had been deposed, and parliamentarian committees, together with the Westminster Assembly, managed the affairs of the National Church. During that period they prohibited the use of the Book of Common Prayer under heavy penalties, which did much to give that book a place in the affections of English Churchmen which hitherto it had not possessed. During the Interegnum thousands of the clergy—some have put the number as high as 10,000, others as low as 2,300—had their livings 'sequestered,' and as a consequence many of them fell into great poverty, although it is to the credit of the Commonwealth authorities that the sequestered clergy were permitted to receive one-fifth of the income of their benefices after their ejection.

The Committee of Triers filled the places of these 'sequestered' clergy with a very mixed body of ministers. Not only Puritan clergymen of the Church of England were appointed, but also Presbyterians, Independents and Baptists. The Presbyterians appear to have been the most numerous of these. Of course, episcopal ordination was not required: nor is it quite certain that any ordination was necessary. It did not come in the category of qualifications which the Triers regarded as needful in an efficient and acceptable minister. When Charles II came home again after his travels, although in favour of the restoration of the Episcopate, he was for the largest measure of tolerance and freedom in religion—he was about the only man in England that was. The Cavalier Parliament and their supporters regarded the Puritans, and no doubt quite sincerely, as a danger, both to Church and State.

The Prayer Book was revised at the Savoy Conference and sanctioned by Parliament, and an act of Uniformity required all the beneficed clergymen to assent and consent to all and everything contained in it and to undertake to conform to all its regulations by St. Bartholomew's Day, 1662, or else to be ejected. They were also required, we may add, to take an oath of non-resistance. It is usually said that some 2,000 refused to conform, and were ejected. Nonconformist figures, on some occasions, have a tendency to overshoot the mark. The Millenary petition, in the reign of James I, was not actually signed by 1,000 clergy, but by 800, and it would appear that the number of ministers ejected was between seventeen and eighteen hundred. But this was a very formidable body, and that not simply because a number of them were men of eminence, learning and piety, but also because they had a large body of lay supporters who felt themselves to be spiritually and morally dependent upon their ministrations, and who were resolved, even at great personal sacrifice, to retain those ministrations; and this they did, even though faced by the atrocity of the penal statutes against Dissenters.

Thus Protestant dissent was definitely established as a feature, and a very important feature, in the religious life of England. It is obvious that the fault was not all on one side. There were very large numbers of sequestered clergymen as loyal to the House of Stuart as they were loyal to the Book of Common Prayer, who had been deprived of their benefices, and naturally expected and claimed to be reinstated on the restoration of the monarchy. This reinstatement became possible when the Puritan ministers were ejected. And their ejectment was regarded as just by the Episcopalians.

First, because they refused to conform to the constitution and order of the Church, and, secondly, because they had been put into livings of which loyal and worthy clergymen had been deprived.

Looking back, we can see that a spirit of compromise on both sides could have mitigated greatly the evils and sufferings of the situation, but in those days there was no spirit of compromise and no desire to mitigate the penalties and sufferings of religious and political opponents.

Edmund Calamy, like Old Mortality in Sir Walter Scott's novel, strove to keep alive the memory of the martyrs, and this he did with great effect in his book *Account of Ministers ejected after the Restoration of 1660*. The saintly Richard Baxter was the *fons et origo* of Calamy's *magnum opus*. Baxter's *History of his Life and Times* had been carefully copied out and published by his devoted admirer, Sylvester, in his *Reliquiae Baxterianae*. This work contained a notable chapter on the ejected ministers, and out of this Calamy's great work grew. English churchmen had been disposed, as the years passed, to minimize the number of the ejected ministers and to speak very contemptuously of their academic, social and ministerial qualification. Calamy, who possessed a deep reverence for many of the Puritan ministers who had surrounded him in his youth, and whose ideals he regarded with as much admiration as he did their characters, undertook to confute these slanders. His book was published in the first year of Queen Anne, and drew down upon its author's head a mass of criticism, not unmixed with vituperation. The most formidable of his critics was a Dr. Walker, who produced an equally famous book on the *Sufferings of the Clergy*, a vivid and eloquent account of what the predecessors of the 'ejected ministers' had suffered in the days of the Commonwealth. Both Calamy and Walker were stout fighters, and blow followed blow and edition followed edition. As a result, Calamy's book became not so much a treasure in the library as a weapon in the armoury of every militant dissenter. It kept alive a sense of wrong, and helped to embitter relations between churchmen and dissenters. Black Bartholomew for them ranked with the red Bartholomew of the Huguenots, although it must be confessed that our English Bartholomew was a very Liliputian affair compared with the French orgy of midnight massacre of 1572, when some twenty to thirty thousand Protestants were done to death.

Much has happened since 1662 to alleviate those painful relations between churchmen and dissenters. Those who are educated side by side in our great universities no longer retain any embitterment of feeling.

Mr. A. G. Matthews, in bringing out his valuable supplement to Calamy, cannot be accused of any desire to bring to life again the cruel struggles and rivalries of the past. Calamy is full of antiquarian lore, especially for those interested in the history of English dissent, and it is as a historian and antiquary, and not as a controversialist, that Mr. Matthews has undertaken this work. The book itself is a monument of minute and industrious research and is extremely well arranged. It will be of great use to genealogists and writers of local histories. The fact that it is published by the Clarendon Press—although Clarendon himself would turn in his grave could he have known of such a proceeding—is a tribute to its quality.

H.D.A.M.

THE PERSON OF CHRIST.*

Dr. Grensted's book on the Person of Christ is not so much a theological treatise as a sermon. Those who turn to it for help with the complicated intellectual problems of Christology are likely to be disappointed. The author contends that theological creeds and formulas are not intended as intellectual theories but as guides to living and aids to devotion. Prof. Grensted accepts the Chalcedonian formularies and endeavours to shew that they are necessitated by the Christian experience of worship. 'It is this doctrine of Jesus Christ as one Person in Two Natures which is here accepted not only as the traditional faith of the Church, but also as true, so far as any brief formula can contain the truth. It is further taken as true that this Person is the Divine Person of the Son, the Logos, the Second Person of the Trinity' (p. 224). The Chalcedonian formula he accepts as 'adequate and inevitable.' He seems to think that Christological discussion is of limited utility: 'the fourth and fifth centuries saw all the discussion that was necessary, and even perhaps, in effect, all that is possible' (p. 133). 'I hope,' he says in the preface, 'that I have not been unorthodox. At least I have been wholly loyal in intention to the historic tradition and faith of the Church' (p. xii). We may add here that Dr. Grensted's most frequent way of expressing that faith is in the phrase, 'Jesus is God.' This phrase (or a variant of it) occurs at least twenty-four times in the course of the book. Incidentally, it may be disputed that Apollinarius ever held that the Logos was united with the eternal idea of manhood, as is stated on p. 185: Apollinarianism has more dangerous forms than this.

Prof. Grensted refuses to argue, or even to build up an apologetic. 'The business of the Christian is with testimony to his faith, and not with defence, for that which needs defence rests in doubt' (p. 209). In fact, he distrusts the power of the intellect. He tells us in the preface that he had at first intended to expound and discuss the Church's Christology, but later came to realise that 'it would be of very little service to add yet another to the text-books in which the doctrine of the Incarnation is pursued through the centuries.' Thus he came to write his present book,

> 'which starts from the needs of men and from my own need. Intellectually (he says) it is less satisfying than the book which I expected to write. But I know now that if it had been satisfying, upon such a theme as this, it must necessarily have been untrue' (p. xii).

After this rather surprising statement, we are not astonished to find that Dr. Grensted acknowledges his debt to the Group Movement and admits that the latter has 'to some extent affected his presentation of a living Christianity.' At the end of the book he gives us a sober and even attractive presentation of 'surrender' and 'guidance.' He follows the Groups in exalting the somewhat dull virtue of honesty from its former despised position as merely the best policy to the rank of love as the chief of the virtues.

Dr. Grensted's manner varies between that of a philosopher in his continual soliloquy about the best method to adopt and that of a preacher in the earnestness and eloquence with which he carries us to the very heart of religion or describes the joy and peace of the Christian life. The most valuable feature of the book is undoubtedly its persuasive testimony to the

* *The Person of Christ.* By Dr. L. W. Grensted, Oriel Professor of the Philosophy of the Christian Religion in the University of Oxford. (The Library of Constructive Theology. Nisbet & Co. 1933. 10/6 net.)

reality and power of the living experience of Christ. To bear such testimony is the writer's only aim, and his sincerity is arresting and convincing. One of the most useful portions of the book is the expert discussion of the danger of fantasy in the attempt to reconstruct the picture of the historical Jesus, an attempt which Dr. Grensted regards as doomed to failure. His discussion of the manhood of Jesus (whom he regards as not only Man but also a man) is also helpful. There is a powerful description of the Church as she ought to be, when she possesses a fuller measure of the experience of Christ—effective, relevant and re-united (but we note that intercommunion is made the result, not the means, of reunion (p. 257).

A constructive and suggestive paper entitled 'The Sinlessness of Jesus' (which has appeared in *Theology*) is added to the book in the form of an appendix.

ALAN RICHARDSON.

AN ABBREVIATED ENCYCLOPAEDIA.*

A book of 608 pages for 5/-, on any large subject, is bound to be most valuable as a book of reference, and Mr. Kellett's extraordinarily wide reading makes this typically Gollancz publication a source of the most varied information. Mr. Kellett describes an enormous number of religions, from Animism to 'The Shakers,' and most people could add many novelties to their knowledge by looking up some of the unfamiliar items in the excellent index.

Mr. Kellett begins by 'trying to learn what religion is in itself, and what forms it has taken in rudimentary civilizations.' In his journey from this point he makes the reader feel like Alice swept along relentlessly by the Red Queen; when the journey is at last ended there is added to his breathlessness the further uncomfortable feeling that his guide could have gone on running for some considerable time. But Mr. Kellett, unlike the Red Queen, travels through space as well as time and adds to his companion's knowledge of the world.

Apart from the apparent dogmatizing inevitable in a book of this kind, the chief fault lies in the method of historical description: thus in the account of the origin of religion too much is attributed to the Medicine Man and his luck, and not nearly enough to the inner causes in the psychology of primitive man.

The account of Judaism is similarly a little too facile, and while the chapter on the Early Christian Church has much shrewdness to commend it, one or two points of detail are unsatisfactorily put: for example, the reader gets the impression that Matthew's Gospel was written earlier than that of Luke.

The other chapters on the Christian religion, while not actually displaying thorough scholarship, clearly rest upon it; and some sound remarks are made by the way. 'Within the same Church there are always the learned and the unlearned, and the creed of the one is never the same as the creed of the other' (p. 212), and (at the end of a very clearly written chapter on 'The Reformed Church of England') '. . . there is a party . . . which emphasises the advantage of having "a gentleman in every parish," which troubles itself little about dogma . . . This party, holding that every Englishman is, potentially, a member of the Church, excludes none, and welcomes to the services any who like to appear' (p. 474).

* *A Short History of Religions.* By E. E. Kellett. (Gollancz. 1933 5/-.)

Mr. Kellett is an impartial critic, although a touch of perhaps unconscious reverence distinguishes his unexpectedly conservative treatment of Jesus. For his exposure of Church history as something quite other than the history of Christianity, readers who belong to that party mentioned in the quotation above will be very grateful.

Of those parts of the book which deal with religions other than Christianity we are not always competent to judge. Religion in the Roman Empire yields better to Mr. Kellett's method than Greek religion. Many of the other chapters exhibit what must be the main defect of such a book, too much fact and too little explanation, although Mr. Kellett can be exceedingly lucid—when he has time.

A. R. C. Leaney.

EUSEBIUS PAMPHILI.*

The Christian Church's first historian was St. Luke; its second Hegesippus, of whose work only a few fragments remain; its third Eusebius Pamphili or Eusebius of Caesarea, so called to distinguish him from his dignified contemporary Eusebius of Nicomedia.

Eusebius was born about the middle of the third century, when the Christian Church, in addition to being a moral and spiritual force, was becoming also an intellectual power in the Roman Empire, largely due to the influence of the great heads of the Catechetical School in Alexandria—Clement and Origen—who had dared the difficult task of baptising Greek literary and philosophic speculation into the service of Christ. Origen, although after his death many of his views were condemned as heretical, was the greatest scholar of Christian antiquity, and produced in his pupils a remarkable body of Christian theologians and ecclesiastical administrators. Origen himself, who died under torture as a Christian martyr, and yet on account of the heretical tendency of his writings was never canonized by the Church, became the hero of Eusebius. Eusebius himself was the author of manifold volumes, but it is to his history of the Christian Church that the student owes most. It is the large number of judiciously selected, and accurately cited, passages from primitive Christian writers whose works have perished which give the history of Eusebius its unique value.

Eusebius, although very intelligent and erudite, has a distinctly dull style. He seems to have possessed too little original sin or too much episcopal dignity to allow himself to be either brilliant or daring. Possibly his experience as a friend of Constantine the Great added to his sense of caution. This sense of caution seems to have manifested itself in his life as well as in his writing. He escaped martyrdom in the days of Diocletian, and no one seems to have known how he did it, considering his eminence. He refused to throw himself into the arms either of the Athanasians or of the Aryans in the Nicene controversy. He knew either too much or believed too little to venture all: so, although of an entirely different temperament from Origen, who was always for daring all, he also was not canonized. Prof. Foakes Jackson thinks that Eusebius may have got into some of the Calendars of the Saints, but as there were so many Eusebii there can be no certainty on this point. It is his scholarship which has given him his place of eminence.

Unfortunately, except by professed students of Christian antiquity, the writings of Eusebius are little known. Prof. Foakes Jackson, who has done

* *Eusebius Pamphili.* A Study of the Man and his Writings. By F. J. Foakes Jackson. (Heffers, Cambridge: 1933. Price 4/6.)

much to popularize, but not to vulgarize, Church History, particularly that of the first four centuries, has carried on his great task in his latest volume, *Eusebius Pamphili*. The book consists of five lectures originally delivered in America, but afterwards to the Faculty of Protestant Theology in the University of Strasbourg, of which University Prof. Foakes Jackson is himself an honorary doctor. The lectures are characterized by an admirable lucidity and simplicity, and may be warmly commended to the student who proposes to undertake the study of Eusebius. They may be as warmly commended to the ordinary educated layman who would like to add to his knowledge of the primitive Church. The lectures are prefaced by Prof. Fernand Ménégoz, of Strasbourg, who pays a well-deserved tribute to Prof. Foakes Jackson as a great teacher of Church history. H.D.A.M.

SORROW, SIN AND SUFFERING.*

Mr. Royds writes as a declared Modernist, and he shows this by his rejection of the traditional doctrines of the Fall, the personality of Satan, the transactional view of the Atonement, as well as of the once prevalent supposition that national calamities, such as cattle-plagues, are the punishment for national sins. On the other hand, he confesses his belief in the Incarnation, and 'with it the Resurrection and Ascension,' or, as he prefers to phrase it, 'the continual presence of the Living Christ' (p. 14). He does not claim to explain the existence of sorrow, sin, and suffering in the world, at least not in their entirety, but rather to offer comfort and encouragement—especially the comfort and encouragement that flow from the essentials of the Christian faith; the Death of Christ, His Resurrection, and Eternal Life.

The volume consists of an introduction, twenty brief chapters, and a few quotations and prayers at the end. There is little pretence at system or connected argument, but we are presented with a succession of views and reflections more or less associated to the main theme. The first chapter, in which the problem of suffering in the Old Testament is summarised, is beautifully written and should be very useful to preachers, and likewise many of the subsequent observations and arguments on sin and suffering. Mr. Royds refuses to accept Dr. N. P. Williams' theory of a cosmic Fall and prudently refrains from any attempt to explain the origin of evil. He will not subscribe to the doctrine that 'pain always does us good.' On the contrary, it 'often degrades and embitters' (p. 83). Yet there is a beauty to be attained through suffering, of which he gives a striking example (p. 104). He deprecates the foolish chase after pleasure and worldly prosperity, but looks forward to 'the Kingdom of God on earth' (p. 111), when war shall be no more, large towns are abolished, and inferior human stocks have been eliminated by eugenics. He hints very tentatively at 'voluntary euthanasia' (p. 114). But no secular progress can ever bring us to perfection. Our citizenship is in heaven. And for the heavenly life this world, with its woe and wickedness, is excellently adapted to prepare the souls of men. 'Suffering must often fall on the wrong people. But "the wrong people" can use their pain and even their moral failures as stepping-stones to higher things.'

F. A. M. Spencer.

* *Sorrow, Sin and Suffering.* By the Rev. T. F. Royds, B.D. (The Modernist Series. Skeffington. 3/6.)

ADAM'S ANCESTRY.*

The main thesis of Mr. Henry's book can be briefly stated in his own words.

> 'First, the evolutionary process carried organic life to a point from which subsequent degeneration has taken place. Second, this process was in no sense blind or casual, but was directed at every step by intelligence operating from within the organism. Third, the process has long ago ceased, and a complete relapse into primeval nothingness can only be arrested by such advance in knowledge as would secure the reconquest of the world by intelligence' (p. 51).

He seeks to advance from the present essentially departmentalized knowledge, particularly of Mathematics, Physics, Biology, Psychology and Comparative Religion, to a system which will make possible a religious and moral revival on an intellectually sound basis. He arrives at what he calls the 'New Fundamentalism'—he has passed from scepticism to ethical phantasy. His central idea is that there once existed a race of supernatural beings, knowing neither death nor reproduction, eating nor drinking, and whose communion was entirely spiritual. Then came a FALL —'Paradise was lost not by a sexual but a dietetic error.' 'The immortals produced an inferior race of persons to be their servants. "Let us make man," said they, "in our own image."' This former ideal state, if we go about it in the right way, we shall be able to regain.

This, briefly and inadequately stated, is the hypothesis into which Mr. Henry would fit the accepted facts of the various departments of knowledge. How he does it is best illustrated by a few quotations. Dealing with the rare and sporadic occurrence of fossil remains, he says:

> '. . . in those days of pristine evolutionary vigour man-like beings were few in number and they did not die. The ascent of man took hundreds of thousands of years, but only a single generation. The torch race of evolution was not a relay race—the same runner carried the torch from start to finish. The recapitulation of our race's progress which takes place in every human embryo is carried out in a single organism, which goes through the successive stages of reptile, bird, mammal, as I believe its ancestor or prototype did in prehistoric times. The separation between somatic and germinal cells which is essential to the present method of continuing life by reproduction and the relative conservatism or stability of the latter would have been an intolerable brake on the wheels of evolution. Indeed, as I maintain, evolution ended when reproduction began. It is frankly inconceivable that beings endowed with an almost infinite power should at the same time be subject to the strange cessation of function we call death . . . I might call mine the Athanasian creed' (pp. 62-4).

In the chapter on Psychology he gives evidence which convinces him that 'at one time consciousness was co-extensive with function, that the unconscious was once in the foreconscious and therefore summonable at will . . . Consciousness is no late emerging entity in the history of evolution, but a fragmentary survival of what was once complete and all-pervading' (p. 22). The myths of Folk-lore telling of divine splendours Mr. Henry maintains could not have been invented, and are in fact accounts of an actual state of affairs. He does not hesitate to go to the logical extremes of his theories and can say: '. . . heaven and hell were accurate geo-

* *A New Fundamentalism.* J. M. Henry, M.A. (Macmillan. 1934. Price 7/6.)

graphical terms referring to well-defined regions in the primeval state of our globe' (p. 121).

In the section on Religion he discusses the divinity of Christ, and concludes that in practice the term 'divine' is equivalent to 'unique,' since it means neither physically, intellectually, nor morally perfect (the latter because of the lack of charity shown by Jesus to the Scribes and Pharisees). He goes on to say: 'Ere the human race returns to perfection many much greater must appear . . . To represent any one person as the ultimate incarnation is to offer an insult to Almighty God' (p. 136). Of the Virgin Birth he says: ' . . . the doctrine seems to me to be not merely untrue but an insult to every father, as well as biologically absurd, there being no evidence that the female element in conception is in any way "purer" than the male.' Again, the Resurrection Appearances he regards as authentic but psychical, the dogma of the empty tomb being a vulgar concession to popular feeling, the important thing being the permanence of the Christ-spirit. To explain why such 'flimsy' doctrines exerted so much influence in the history of the Christian Church, he becomes a Gnostic and says that they "represent a past state of perfection when such things actually did occur. There were God-men, first emanations of the Deity, theanthropic creatures in whom the eternal Logos was incarnate' (p. 140).

A long section on Philosophy includes a discussion of immortality where the conclusion is reached: 'that personal immortality is just one of those things which we as a race have lost . . . In a literal as well as in a metaphorical sense our immortality is in the hands of our posterity' (pp. 191-2).

Enough has been said to indicate the contents of this book which displays a wealth of learning in many subjects set forth in a most entertaining manner, but one imagines that like Nelson, Mr. Henry will stand alone on his column of hypotheses. He should write a Pre-historical novel!

G. F. Cope.

SHORT NOTICES

ITALY AND THE REFORMATION*

This volume is not easy reading, though it contains a great deal of useful information. Dr. Brown has taken considerable trouble to collect his facts, and has cast his net widely: but the synthesis is often loose. The total result, however, is instructive; and the story has its interest and its moral for us to-day. We see the Reformers numerous and earnest enough to exercise a real influence on Italian history, yet unable to stand against the Counter-Reformation. And the events here narrated suggest the obvious question, which our author answers with rather disappointing brevity and hesitation: Why should the Reformers have done so much less here than in the northern countries? Is it, perhaps, that Italy as a whole never did accept Christianity in quite the same spirit as Transalpine countries? One is tempted to think that the old Roman pre-Christian spirit had never been thoroughly exorcised in the Middle Ages, nor indeed even in modern times. No medieval Italian university developed a really strong faculty of theology: the one really great Italian scholastic, Aquinas, got nearly all his education beyond the Alps. Polite scepticism was commoner in Italy than in any other land. The more cultured Italian seems to have always had, on the whole, more dignity and less crude religious enthusiasm than the Northerners. He would have said, as Samuel Rogers did, 'My religion is that of all sensible men.' 'And what, then, is that religion?' 'All sensible men, madam, keep that to themselves.' And, at the other end, the

* *Italy and the Reformation to 1550.* By G. K. Brown, M.A., Ph.D. (Oxford: Blackwell. 1933. Price 18/- net.)

uncultured Italian has never ceased to cherish the old Roman superstitions, more or less thinly veneered: the Jesuit missionaries of the Counter-Reformation had to approach the South of the Peninsula almost as a heathen land. Neither party, therefore, had any sincere wish to abolish, or to make radical changes in, the existing hierarchical system; so the Counter-Reformation did enough to satisfy all except the most scrupulous consciences. This, at least, seems possible as a working theory: but it would have been interesting if Dr. Brown had stated his own view more fully.

G. G. COULTON.

MARY OF NAZARETH*

Miss Borden's book demands attention because it is clear that much patient work went to the making of it: the historical setting is admirably designed and the story is clearly told. That the result is nevertheless on the whole disappointing seems to be due to two causes: the first is that Miss Borden has curiously vitiated the effect of her unromantic and historical approach by abandoning the critical method where she should most rigorously have held to it. References are made to the flight to Egypt and to other legendary incidents connected with the Nativity as if to facts; conversational fragments from the Fourth Gospel jostle extracts from Q, and no attempt is made to present some of the most explicable miracles in a credible form. All this sorts very ill with the admirably realistic picture of Mary, and James the brother of Jesus, and indeed with the straightforward exposition of the inevitable clash between the mind of Jesus and the tragically inadequate outlook of those who, whether they loved or hated Him, thought that they understood Him. These, along with the touches of historical background, are the best parts of the book. It is perhaps fair to say that only in these passages and in those describing Jesus' relation to His family is the critical method consistently used.

The second cause of failure is simply the style: Miss Borden has written in a pseudo-Biblical style (even abandoning inverted commas) presumably to facilitate the introduction of quotations from the Authorised and Revised Versions. The result is extremely disheartening and has contributed greatly to the failure of the book to carry conviction and keep interest aroused. It would have been far better to have quoted from a modern translation, to have adopted a natural style, and to have abandoned the attempt to create a feeling of urgency in the narrative (which has led to a lamentable number of sentences and even paragraphs beginning with 'And' or 'But'). A natural style might with success have been adopted as courageously as the critical attitude to Mary of Nazareth has been taken.

A. R. C. LEANEY.

* *Mary of Nazareth.* By Mary Borden. (Heinemann. 1933. 7/6.)

CORRESPONDENCE

To the Editor of the *Modern Churchman.*

DEAR SIR,

ELOI, ELOI . . .

There are some objections to Professor Burkitt's suggestion that St. Luke substituted Ps. xxxi, 5, for 'Eloi, Eloi.' (*a*) St. Luke is sometimes untrustworthy, but I doubt whether he can be fairly accused of a commensurate correction by substitution. (*b*) In his Martyrdom of Stephen he adds to his source seven fragments from proto-Luke (L.) narratives of the Passion and Burial, and among them *Lord Jesus, receive my spirit.* The saying cannot therefore be a correction of Mark. The wording of the Luke Passion was probably influenced by the Psalter, but it contains nothing which justi-

fies Professor Burkitt's suspicion. I may add that I believe that my examination of Mk. xv in a book which is now in the press shows that no deductions can be drawn from the silences of that chapter.

Barton Vicarage, Preston. H. J. BARDSLEY.
April 17th.

SIR,

In the recent published *The Four Gospels according to the Eastern Version, translated from the Aramaic,* by George M. Lamsa (Philadelphia, A. J. Holman Co.), *Eloi, Eloi,* etc., is translated 'My God, My God, for thus was I delivered.'

A. FULTON.

Harrogate.
April 18th, 1934.

[Professor C. C. Torrey's *The Four Gospels, a New Translation,* which seeks to give 'an English rendering which takes constant account of the original Semitic text,' makes no reference to the rendering suggested in our correspondent's letter.—ED., *M.C.*]

SIR,

In 1874 the Rev. William Kay, D.D., formerly Principal of Bishop's College, Calcutta, published a translation of the Psalms. This is what he said in regard to the opening words of the twenty-second Psalm:

'The whole tenor of the Psalm shows that this is not the cry of despair, but of the most perfect faith.

'The first word, Eli, occurring three times in verses 1, 2, and again emphatically in verse 10, shows this: for only faith can say: "O God, Thou art my God" (lxiii, 1).

'The next word "Why" also proves the bond of holy love to be unbroken. There is no cause in the sufferer, *why* he should be forsaken: and God continued Holy: it was impossible that deliverance should not come.

'Hence St. Cyril of Alexandria most justly refers to verse 1 as a proof of Christ's *perfect obedience.* In Him the nature did no sin, but had such a wealth of faultless excellence, as to cry out with confidence, "My God, my God, why hast thou forsaken me?" . . . all but saying: "The first man transgressed . . . but in me Thou seest human nature pure from its sin . . . Do good to it, then, of Thy good pleasure in time to come. Put an end to the dereliction: rebuke the corruption, and let Thy anger cease."'

Diseworth Vicarage, Derby. W. J. WOOD.
April 19th, 1934.

SIR, ANNUAL LONDON MEETINGS.

I should be very grateful if you would allow me to remind members of the Union of the Annual Meetings on Wednesday, May 30th.

11.30 a.m. Corporate Communion at St. Andrew's, Ashley Place, S.W.1. Preacher: The Rev. Professor Bethune-Baker, D.D.
1 p.m. Luncheon at St. Ermin's.
2.30 p.m. Annual General Meeting, followed by a discussion on the urgency of Practical Church Reform, introduced by Dr. Major.
4.30 p.m. Tea.

Will those who intend to be present at luncheon and (or) tea send their names to me as soon as possible?

T. J. WOOD.

M.C.U. Office, Church House, Westminster.
May 4th, 1934.